

Generation-work :

OR

A Brief and Seasonable Word,
offered to the view and consideration
of the Saints and People of God in
this Generation, relating to the work of the
present Age, or Generation we live in.

Wherein is shewed,

- I. What *Generation-work* is, and how it differs from other works.
- II. That *Saints* in the several *Generations* they have lived in, have had the proper and peculiar works of their *Generations*.
- III. That it is a thing of very great importance for a *Saint* to attend to, and be *industrious* in, the work of his *Generation*.
- IV. Wherein doth the work of the *present Generation* lye.
- V. How *each one* in particular may find out that part or parcel of it, that is properly his work in his *Generation*.
- VI. How *Generation-work* may be so carried on, as that God may be served in the *Generation*.

The first part.

By John Tillinghast, an unworthy Minister of the Gospel, at Trunch in Norfolk.

Gen. 6.9. Noah was a just man, and perfect in his Generations, and Noah walked with God.

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CONSTITUTION-WORK

A Brief and Reasonable Exposition
of the Principles and Constitution
of the United States of America
in a Series of Questions and Answers
by J. G. P. [illegible]

THE CONSTITUTION OF THE UNITED STATES
OF AMERICA
IN A SERIES OF QUESTIONS AND ANSWERS
BY J. G. P. [illegible]

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Printed by [illegible] in [illegible] 1877



To the Supream Authority the Parlament of the Commonwealth of England.

Right Honorable,



AS the Lord *Jehovah* when he first chose *Israel* to be a peculiar people to himself, out of all the Nations of the world, did give unto them righteous Judges, *Moses, Joshua, Gideon, Sampson, Samuel, &c.* such as were after his own heart, and of his own raising up: So is it his promise to his people in the last days (before the dross of *Sion* shall be taken away, and her tin purged, and she called the City of righteousness, the faithful City) that he will restore their Judges as **AT THE FIRST,** and their Counsellors as **AT THE BEGINNING,** *Isa. 1. 25, 26.*

How high the faith and expectations of Gods people of late years have been, as to the accomplishment of these things, is known to many, and what incessant prayers have been put up to the Throne of Grace, for the same, is best known to the Lord. That you are raised up this day, to be the repairers of our breaches, and the restorers of paths to dwell in, is (we hope) the long expected, and much looked for fruit of this our faith and prayer; which as it doth cause rejoycing with'n many hearts, so hath it fixed the eyes of most upon you to observe what great thing that is which God by you is about to do for his poor people.

Not to teach you (*Right Honorable*) what is your work, but to declare what that is which the Lord in the age we live

The Epistle Dedicatory.

live in is about to do, and expects his people should eye and follow him in, is the design of this little Treatise, which although it had its conception some months since, and was then designed for other hands, yet could it not be brought forth until this day, in which it casts it self into yours, not so much seeking protection (for what is truth will stand of it self, and what is not shall fall, though by men protected) as that it might hereby become the more serviceable to that great interest it pleads for, in doing of which, the Author hath obtained whatsoever is herein his end, desire, or joy.

And now (Right Honorable) God having raised you up, and put into your hands so great an opportunity, let not the same be lost for want of any improvement which may be made thereof; this is your day to honor God, and serve your Generation; let this day slip, and it may be hereafter when you would do the thing, you shall not have a day to do it. Men, wise men, good men, have fallen before you, by putting off, and neglecting the work of their Generation. take heed lest ye also fall through the same example of neglect; **THE MORE EMINENT GODS HAND HATH APPEARED IN RAISING OF YOU, THE MORE NAKED AND REMARKABLE WILL IT BEE IN THROWING OF YOU DOWN, IN CASE YOU FAIL HIM, AS OTHERS BEFORE YOU HAVE DONE.** But I am perswaded better things of you (Right Honorable) and things that accompany diligence, though I am bold thus to speak: for surely the Lord, who in an extraordinary way hath brought you together, hath some work more than ordinary to do by you; wherein if you shall observe, making it your business to follow him, *Doing justly, relieving the oppressed, helping the fatherless, pleading the cause of the Widow, and walking humbly before him,* though the Nations may, rush against you, as the rushing of

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of many waters, yet the Lord will rebuke them, and you shall be as a *burdensome stone* to all your Enemies round about, who shall weary themselves with you; though all the people of the earth should be gathered together against you; for behold the day is coming, in which the hand of the Lord shall be known towards his people, and his indignation towards his Enemies, which when you shall see, your hearts shall rejoyce, and your bones shall flourish like an herb, and your tongue shall speak and say, *To this is our God, we have waited for him, we will be glad and rejoyce in his Salvation:* and when the light of this day is come, and the glory of the Lord shall be risen upon you, it shall then never repent you, that you have put your hands (though with your lives in them) to the work of Christ, but whatsoever you have herein done or suffered, shall now be your glory, joy, and Crown of rejoycing, which that you may at this day from Christ obtain, and in the mean time be faithful in his work, he shall continue to pray for, who is

Your Honors humble and unworthy Servant,
July 8. 1653.

John Tillinghast.

To the Christian Reader.

and commotions which might hereupon arise betwixt Herod the usurper, and this King, to the imbroiling of them in wars who now were in quiet, enjoying their wealth in peace) they are troubled at it, Matth. 2. 3. I wish a worldly interest may have no such effect now, as to beget trouble in the spirits of any, at the coming forth of that mercy, which time was, they both prayed and waited for. Surely as it savors of great ingratitude towards our most gracious Father to call mercies given in as an answer of former prayers by the name of Judgements, so also of no less sloath and negligence, when the glorious arm of God hath been made bare in working wonders for his people, for them to sit still, doing little or nothing for him. That nothing done of late years comes as an answer of these prayers put up whilst we were in the house of bondage, none of you will or can deny: If any thing else be wrought which then we prayed not for, it is either a superabounding of mercy, beyond what then we were able to aske or think, or a trial of our faith; If a superabounding of mercy, shall we quarrel with God and one another for that? and if a trial of our faith, shall we think that strange which hath been the ordinary way of Gods dispensations towards his in all ages, when he gives forth mercy, then to try their faith, and like a company of sullen Children shall we wrangle with our Father, and in a humorsom fit throw away our bread, because the crust is on it? O let it not be told in Neighbor Nations that the God of England hath been so kind to his people; and Saints in England so unkind to their Father, and one unto another.

Why (O ye Saints) should you not all in this day go hand in hand about your Fathers work? what hinders (unless the corruption of your hearts) your being as active for the Lord, and as holy as you will? Why

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Should the great work of the Generation (wherein the cause and honor of your Father and Redeemer is so deeply engaged) be at a stand, whilst each of you are diving on particular designs, parties and interests? It is from you alone that God expects this service; it is work the world cannot do, nor will God own them in the doing of it; he calls for this from the hands of you his household Servants; neglect it, and he can raise up others, even out of holes and corners, which shall do the work, when you shall be thrown by. When the Jews (once the visible people of God) neglected Generation-work, God threw them by, and brought in the Gentiles; if Gentile-Churches now grafted in prove fruitless in this work, God may cut them off, and graft in the Jews again. If those that are visibly the children of Abraham put off Gods work, God can of stones (great and hard hearted sinners) raise up children to Abraham, which shall do the same. When the learned and righteous Scribes and Pharisees will not own Christ, he can raise up poor illiterate Fishermen, yea, Publicans (the worst of sinners) sitting at the receipt of custom, for to do the thing. If Jerusalem the chief City will not furnish Christ with instruments to carry his work on by, he can find men for the same (where they were least expected) in the dark waste corners of Galilee, and the little hole of Bethsaida, Joh. 1. 44. Christ is never at a loss for instruments, when he hath work to do; That any of you are employed, it is more his free grace towards you, than from any need that he hath of you, he is not beholding to you for doing his work, but tis you are beholding to him that he will honor you in it. O therefore Saints awake, awake, put on your beautiful Garments, shake your selves from your dust, the Sun of righteousness is rising upon you, the whole earth begins to be enlightened with his glory, it is now high time to rouse

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up your spirits, awake out of sleep, to be up and doing. Christ your Captain General is abroad in the field upon his march, in the way to his Kingdom, he will make no bulis, if you sleep, loyter, straggle or sit still, you will be left behind, and lose the sight of your Leader; he will bear no delays, if you will not now come and kiss him, subject your selves to him, he will make a riddance of you, and throw you by, as he goes up to his Kingdom. The times of former neglect God winked at, but now he calls upon all that make mention of his Name, not to sit still, not to keep silence, nor give him rest, till he establish, and till he make Jerusalem a praise in the earth. That you may do this work, and the same in your hands may prosper I shall (as an additional word unto the last general Head in the following Discourse) leave with you these few particulars.

1 Endeavor union with your selves. Divisions will obstruct the work, Union will further it. The great work in the Apostles time never went on so gloriously and successfully as when the number of those that beleaved were of one heart, and of one soul.

2 Strive after purity. The seven Angels that go out of the Temple with the seven Vials, their cloathing is pure and white linnen, Rev. 15. 6.

3 Desire God to lay you in with principles suitable to his work, neither below it, nor above it. As a mans principles are, so will his actions be, principle being the rule of action. Some mens principles are above generation-work, these vilifie and trample it as a low and carnal thing, and instead of laying themselves out therein, they stumble and sleep, doing nothing at all. Others principles are below the work, and instead of acting in it, they are offended at it. He whose principles are above the work will not do it, for the thing is low and base in his eyes; and he whose principles are below the work (in case they con-

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sinne so to be) shall not do it, for this is an evident sign that God will lay him by; it being the way of God when he will use a man in a work, to give him principles as high as that work, and when he will take a man by, so blind him first to that work, in which he will take him by.

4 Carry a meek spirit along with you in the work. when Christ rode as King into Jerusalem, he rode meek, meek; those that would accompany Christ to his Kingdom, must be of that spirit: their King is of. Moses never failed but once in the work of his Generation, and it was then when he lost his meek spirit, Num. 20. 10. Expounded, Pla 106. 32. They angered him at the waters of strife, so that it went ill with Moses for their sakes. But for what reason? see v. 33. because they provoked his spirit, so that he spake unadvisedly with his lips. God is oft times in the small and still voyce, when neither in the Whirl-wind, nor the Earthquake, nor the fire, 1 King. 19. 11, 12.

5 And lastly, Be much in praises. Praises in the last times shall have the same efficacy and effect that prayer in former times hath had. In Rev. 15. Whilst the Saints who have gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, are standing on the Sea of glass, with the Harps of God, and singing the song of Moses, and of the Lamb, v. 2, 3, 4. The seven Angels with the seven Vials full of the wrath of God to be poured out upon the heads of the enemies of the Church, issue out of the Temple, v. 5, 6, 7. And in Rev. 19. 1, 3. it is observable, the final ruin of Babylon comes in as an effect of the frequent praises of Saints; in v. 1. They sing Hallelujahs—I heard a voyce of much people in heaven saying, Hallelujah--- and v. 3. Again they said Allelujah, and what followed? her smoke rose up for ever and ever.

These few particulars coming to my mind whilst this Epistle was drawing up, I thought good in this place to insert. I shall no longer detain thee (Spiritual Friend and Reader) from the thing it self, which treats of that great work which the eyes and hearts of not a few of Gods people at this day are fixed upon, and taken up with, in reading of which, if thou shalt receive any light, or reap any spiritual benefit, give all the praise to the Lord, and pray for him, who is

A Companion in the tribulation, and Kingdom, and
patience of Jesus Christ,

J. T.

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A brief and Seasonable Word, Humbly
 offered to the View and Consideration
 of the Saints and People of God
 in this Generation.

Especially to those in whose hands for the pre-
 sent the *Work* lyes, relating to the Work of the
 present Age or Generation we live in.

Act. 13. 36. For David, after he had served his own
 Generation, by the will of God fell on sleep.

His Chapter for the greatest part contains a
 rehearsal of that divine and heavenly
 Sermon preached by Paul at Antioch.
 The Subject-matter of his Discourse is
 Jesus Christ, the particulars insisted on,
 are his *Death* and *Resurrection*, the two main Pillars of
 Christian Religion, the two chief Heads, or Common-
 places, to which Paul reduceth his whole Gospel, 1 Cor.
 15. 3, 4.

His scope in treating of these being to convince the
 Jews (who were in expectation of the Messiah or Christ)
 That the Messiah was already come, dead and risen
 again, and that this Jesus whom he preached unto them
 was he, and also to perswade all sorts of men, whether
 Jews or Gentiles, who expected Salvation, to look for it

no where else but only from this Jesus who was dead for sins, and raised again for the justification of sinners.

And it seems this was the Apostles ordinary way, and method of preaching, not only here, but every where else, especially when he met with any Jews, as appears, *Act. 17. 2, 3.*

The words read are brought in under the last of these, viz. *The Doctrine of the Resurrection*, as the Apostle was proving and clearing that, for having evidenced *Christs Resurrection* from the testimony of many who were Eye-witnesses of the same, who had both seen him, and conversed with him after he was risen, vers. 31. Hee for the further confirmation thereof, makes use of that notable testimony of the Prophet *David*, *Psal. 16. 10.* who seeing beforehand the Resurrection of Christ, spake thereof on this wise, *Thou shalt not suffer thine holy One to see corruption*: Which words, saith the Apostle, *could not be understood of David*, for they do no way agree to him, who fell on sleep, was laid unto his Fathers, and saw corruption, *but they do most fitly agree to this Jesus*, who was dead, and by the power of God in three dayes raised again, and so saw no corruption, and therefore must needs be understood of him, and by them his *Resurrection* was Prophetically pointed out many hundreds of years before the time.

And it seems that this Argument drawn from the words of *David* to prove the *Resurrection of Christ*, was of no little force; For not only *Paul* the Apostle of the *Gentiles*, but *Peter* also, the great Apostle of the *Circumcision*, makes use of it to the same end and purpose that *Paul* doth here, *Act. 2. 25, 26, 27 &c.*

The words themselves that I have pitched upon, are not any part of the Apostles Argument or proof, but somewhat worthy observation in *David*, brought in by the way (as it were in a Parenthesis) whilst the Apostle was following

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lowing up of his main Argument, which was, *how that David fell on sleep, was laid to his Fathers, and saw corruption, and that therefore this Prophecie of not seeing corruption could not be meant of David himself, but must relate to Christ, plainly importing his Resurrection.*

But now there was something Antecedent to *Dauids* falling asleep, very admirable and remarkable in him, which the Apostle will by no means let slip, but sets it before all, as a thing worthy their imitation, which is, *how that David before hee fell on sleep served his own Generation by the will of God. For David after he had served his own Generation by the will of God fell on sleep.*

I shall first Paraphrase upon the words, and then come to my Observations from them.

Served his Generation (i.e.) did the work of his Generation; What was the *work of his Generation* David applied himself unto? he was not an Idler, a Sluggard in his Generation. *Timothy served with Paul in the Gospel, Phil. 2. 22. (i.e.) did the work of the Gospel together with Paul.*

His own Generation, not another Generation; every Generation (as I shall shew anon) hath its proper and peculiar Work. Now *David* made it his business to find out and attend unto that *Work* which did properly belong to his Generation.

By the will of God. These words take in the ground or rise of *Dauids* obedience, the matter and manner of it. The ground or rise was *Gods will*; God willed *David* to do the *work of his Generation*, and because God willed him, he did it; he served the *will of God* in serving his Generation, and therefore served his Generation, because it was the *will of God*. The matter of *Dauids* obedience was not humane inventions, or men-

traditions, but such things only, as God did *will*, and call him to do in his *Generation*. The manner of *David's* obedience was not in what way he listed, or in humane prudence judged best, but in such a way as was most consonant to Gods *will* revealed to him; as he did not of his own head frame the matter, so did hee not determine of the *way* or *manner*, but in both did set before him the *will of God*, and act according to that *will*.

Not to grasp together all that lies in these words, my aim being only at this, *viz.*

Doct. That it is an especial duty lying upon the Saints to attend unto, and be active in the work or works of their Generation.

Gods famous Worthies who have gone before us (whereof *David* here is instance) have done thus, whose examples (though not in every thing, yet) in these things are rules to us, and therefore we should do it; yea, its *the will of God*, this *David* here grounds his obedience upon, which *Will* makes it as well our duty as his, and therefore we ought to do it.

In the carrying on of this, I shall shew,

1 What *Generation-work* is, and how the same differs from other works.

2 That Saints in the several *Generations* they have lived in, have ever had the proper and peculiar works of their *Generations*.

3 That it is a thing of very great concernment for a Saint to attend to, and be industrious in the work of his *Generation*.

4 Wherin doth the work of the present *Generation* lye.

5 How each one in particular may find out that part or parcel of it that is properly his work in his *Generation*.

6 And lastly, How *Generation-work* may be carried on

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on so, as that God may be served in the *Generation*.

First, What *Generation-work* is, and how different from other works.

Ans. *Generation-work* is that work, or those works which the way or manner of Gods dispensations in the age a Saint lives in, calls him unto.

When either the condition of the Church or people of God, or the transactions of God in the *Age* we live in, or the light of that *Age* calls us to some special imployment, we may look upon that *Work* to be the *Work* of the *Generation*.

So that in the *Work* of our *Generation*, although the matter of the work be no other, then what the word hath laid down, and is commanded in the general, yet the call to the *Work* takes its principal rise from the way or manner of Gods dispensations in, or unto that *Age*.

Hence the *Work* of the *Generation* differs from that *Work* which lyes upon a Saint to perform, as he is a Saint, for those *Works* are not limited to any one *Generation*, but are common to all; what I stand bound to do as I am a Saint, I am alike obliged to do in that respect, in whatsoever *Age* or *Generation* I live; but now the work of my *Generation*, I stand bound to that by virtue of Gods dispensations towards the *Age* I live in; in such manner, as that thing which now is my work living in this *Age*, did I live in another *Age*, wherein the dispensations of God were after another manner, would not be my work, but another thing would be my work.

Hence likewise the work our *Generation* is different from the works of our *Callings*, *Station*, *relation*, or present condition, for every of these bring their several works, but these properly as they are such (i.e.) *Works* or *Duties* flowing from my *Calling*, *Station*, in the world, *Relation*, or present condition, are not the work of my *Generation*.

Though

Though here I grant it, that the *work* of a *Saints Generation*, may fall in with the *works* forementioned, either those which lye upon him as a *Saint*, or those which are the proper *works* of his *Calling, Station, Relation*, or present *condition*, (*i.e.*) the *work* of a *Saints Generation*, and these, may be one and the same in Substance, though two in diverse respects, as I shall make out to you.

1 For *common Duties which lye upon a Saint, as a Saint*. A *Saint* may have some duties lying upon him as he is such a one, binding all *Saints* in all *Ages*, all the world over, which yet in some times may be the very *work* of the *Generation*.

As for example. *Beleeving* is a *work* which lyes upon a *Saint* as a *Saint*; A man as he is a *Saint* is alwayes, in whatsoever *Age* or *Generation* he lives in, bound to *beleeve*, and have confidence in the promise and power of God; but it may so fall out, that the dispensations of God towards his people may be such, as that *beleeving*, which is an especial *duty* lying upon *Saints* in all *Generations*, may be the great *work* God calls unto in that *Age* or *Generation* a *Saint* lives in. So it was in the time of *Moses*, and therefore (as I conceive) did God so severely punish the *unbeleeif* of that *Age*, because this their sin was not only a neglect of a great and *common duty*; but a neglecting the very *work* of their *Generation*.

Again, *Prayer* is a *duty*, which lyes upon a *Saint* as a *Saint*, no *praying man*, no *Saint*; for *Saints* have their denomination from calling upon the Name of the Lord, 1 *Cor.* 1. 2. But now *Prayer*, a *duty* so general, and common to all *Generations*, may be, as the case may fall out, one special *work* of that *Age* or *Generation* a *Saint* lives in. And so (I take it) it was in *Daniels* time, when *Israels* return from *Babylon* was approaching, and therefore *Daniel* is so stirred up to *pray*, and his *Prayer* made so

well

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well-pleasing unto God, because he did not the thing only as a common duty, but as the *work* of his *Generation*.

And on the contrary, upon the same ground wee are now speaking of, God doth (as I conceive) forbid *Jeremy* to pray for the people of that time, because *Prayer* though as a common duty it remained, yet did it then cease as any part of the *work* of the *Generation*.

2 *A Saint may have some duty lying upon him by vertue of his Calling, which may also be the very work of his Generation.*

As for example; Suppose a godly man be constituted a *General*, or an *Under-Officer* in an *Army*, raised against some great and professed enemies of *Jesus Christ*, at such a time as by Gods appointment, the ruine of these his enemies draws neer; for him to fight for, and under those, in their defence who have given this power and command to him, is the very *work* of his *Calling*, that which his place injoyns him unto; but now considering the cause he is engaged in, which is the pulling down of some potent enemies of *Jesus Christ*, which God in, or about that *Age* he lives in, hath determined to ruine; So his fighting is not only the *work* of his *Calling*, but the very *work* of his *Generation* also.

Again, put case a man is a *Minister*, the making known the truths of God to others is the work of his *Calling*, in doing whereof he doth no more then what his *Calling* requires of him, but now as such a one studies and contrives, making it his design, scope and aim, not only to speak truths (which another man by being conscientious in his *Calling* may do) but to speak truths, and truths in such a manner, as is most suitable unto, and may through the blessing of God most conduce to the good and benefit of souls in those times and places he lives in, so he doth the *work* of his *Generation*.

And as a Soldier in the field may do the work of his
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calling by being faithful unto, and valiant for those who intrust him, and (yet the *work* of his *calling* and *Generation* being mixed) not eye all this while the *work* of his *Generation*. So may a *Minister* in the Pulpit do the work of his *calling* by preaching *truth* soundly and powerfully, and yet (not having respect to what *truths* the present *Age*, and the necessity of his hearers do in a more especial manner rather than others, call for the opening and applying of) he may miss the *work* of his *Generation*.

3 *A Saint* by virtue of his *station* and *relation* may have some duty lying upon him, which may be the *work* of his *generation*, and yet the *work* of his *station* and *relation*.

As for instance, A godly man is a *Minister* of a *Family*, for him now according to his ability, to teach, instruct, and principle his *Wife*, *Children* and *Servants*, and to govern in his *Family*, is the *duty* of his *station*, or the place God hath set him in, and the *duty* of his *relation* also, as he is a *Husband*, *Father*, *Master*, and when he doth this, he doth no other thing than what the *station* God had set him in, and the bond of *relation* binds him to perform: But now when he doth so govern in his *Family*, and so instruct and principle those under him, and in relation to him, as that both himself and his may acknowledge, and in some measure answer the call of Gods present dispensations towards the age he lives in, whether to suffer, if the dispensation call for that, or to be serviceable in any active way, to some special cause of God on foot in that age, he doth the *work* of his *Generation*, though his activity lye within the bounds of his family, yet so long as what he acts tends to bring himself and his, as much as may be, to answer the present dispensation of God, he doth the *work* of his *Generation*.

4 *A Saint* by virtue of the present condition he may be in, may stand obliged to some duty, which yet may be

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the work of his Generation as well as of his condition.

As to exercise *faith* and *patience* under sufferings for Christ, is the work of a suffering condition; but now if my sufferings fall out in such an age wherein the Church of God in general lies under persecution, then the exercise of *faith* and *patience* under the Cross, is not onely the work of my condition, but the very work of my Generation, that which the dispensations of God in the age I live in, calls for at my hands.

By what hath been said, we see that such a case may be that in the substance of the work, *that work which lies upon a Saint as a Saint, and which is the work of his calling, station, relation, and condition, may be the same with the work of his Generation;* and yet in divers respects there may be such a vast difference, that one man doing the same work, shall do more then that which lies upon him, and every one else as *Saints*, or which his calling, station, relation, or condition calls for, and another in doing the very same work, shall do all this as well and better than he, and the work of his Generation also.

From what hath been spoken as touching this, the final conclusion is, *that the work of our generation is not any work distinct in substance from all other works* (for were it so it would be a thing more easie to find it out than indeed it is) *but the difference lies in considering the same work in divers respects;* 'tis not diversity of work, so much as diversity of respect in working that makes the difference.

Secondly, The next thing to be opened is, *That the Saints in their several Generations, have had, and still have their proper and peculiar works.* My meaning is, That there is some work, which is more properly the work of *Saints* living in one generation, than it is of *Saints* living in another. *Saints* of this Generation have some works which *Saints* of former Generations had not; and *Saints* of former Generations had some works, which *Saints* of this Generation have not,

For

For the making out of this, I shall draw a *line* through the severall *Generations* that *Saints* from the beginning have lived in, and take a view of *Saints*, and of their *work* or *works*, each of them in their severall *Generations*.

To begin with *Noah* (for I cannot point out all *Generations* from *Adam* downwards, but such onely upon which some remarkable actions of eminent *Saints* dwelling in those *Generations* are fixed, thereby making them memorable to after times) he besides all his other *works* had the proper *work* of his *Generation*, which was to build an *Ark* for the preservation of his house, and the creatures from the flood and universal deluge; by which he preached a real Sermon for one hundred and twenty years to the Old World, all the while the *Arke* was a preparing, and by which the *Apostle* saith, *Heb.* 11. 7. *He condemned the world, (i.e.)* the persons of that *Generation*, and this *work* it was a work distinct from the work of all other *Generations*.

Next to him *Abraham* had the proper work of his *Generation*, which was, to go forth of his Country, and from his Fathers house, unto a Land which God should shew him, and there to follow God from one place to another, believing that one day his seed should enjoy that Land that now he was a stranger in; but in the meantime to dwell in Tents with *Isaac* and *Jacob*, heirs with him of the same promise. This was not the *work* of after *Generations*, yet was it the *work* of his and their *Generations*.

After him *Moses* and *Aaron* and other faithful ones in their dayes, had the proper *work* of their *Generation*, which was to look up to God, and trust him for meat, and drink, and rayment, and preservation in a barren wilderness where none of these things were to be had, and where they lay open to cruel enemies on every side, to the

malice

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malice of cruel imbittered enemies. To trust God in such an extraordinary way was not the work of after Generations, which yet was the special work of this Generation.

Come to Davids time, he also had the proper work of his Generation, wherein (as our Text witnesseth) he served God, which was to cut down Gods enemies round about, and thereby to make room and provision for the house of God, which was to be built at Jerusalem, here was his distinctive work.

Next after him comes Solomon, whose distinct work was, to build the Temple of God, which his Father David had made room and provision for.

To pass over the works of many following Generations, let us come to Jeremiah's time, had not Gods people in that age the proper work of their Generation? which was willingly to put their necks under, and quietly submit unto the yoke of the King of Babylon, giving themselves up unto captivity until seventy years should be accomplished. God did not give any such positive commands unto other Generations.

After this in Ezra's, Nehemiah's, and Daniels time, these Worthies, and the Saints of that age had the proper work of their Generation, which was, to go forth of Babylon, and rebuild the Temple of God at Jerusalem, which Nebuchadnezzar had destroyed.

Thus all along in the times of the Old Testament, Gods Church and people in their several Generations have had their several works.

Let us look to the New Testament which dawned in John the Baptist, had not John the proper work of his Generation? which was, 'to be the Fore-runner and Harbinger of the Messiah, to declare to the Nation of the Jews that the Messiah whom they expected and waited for, was now approaching, and that the glorious Kingdom

of God, in the pure administration of the Gospel was at hand, and that therefore it did behove every one now to have their eyes and hearts turned from *Moses* towards him, and his administration, which was now approaching,

After him the Apostles in their time had the proper work of their *Generation*; which was, to go forth and publish the glad tidings of salvation, which before were cooped up within the narrow compass of *Juda*, to all the world, beginning at *Jerusalem*, to gather Saints together, so fast as they were converted, into Churches, and to appoint over these Pastors and Teachers, and also to give Rules and Directions for the right ordering and governing of the Churches unto the end of the world.

Let us come to the *Saints* of following *Generations*, had not they likewise their proper works? which was in some to bear witness before the wicked world, and the Heathen Tyrants and Infidels of those ages wherein they lived, to the truth of that Doctrine they had received from the Apostles before them, by sealing the same with their blood, and willingly giving themselves up (as sheep to the slaughter) to the cruelties, tortures, massacres of the Paganish world, in bearing testimony to the truth of Jesus.

Afterwards the work of the next *Generation*, was to bear witness by writing, preaching, and all sound Doctrine, against the damnable Heresies of *Arrius* and his accomplices, and others, which through that little tranquillity which the Church enjoyed under *Constantine* crept in, and overspread the Christian world.

In after ages for some hundreds of years together, the work of Saints in their *Generation* was to bear witness by speaking and suffering unto the truth and worship of Jesus, against the pernicious errors, and false worship of *Antichrist*, and the boundless, and swelling pride, and pomp of that man of sin.

In

In *Generations* since, the work hath been to recover the truth and worship of Christ, which was well nigh buried under Antichrists reign, to its ancient purity, lustre, and beauty; And so Luther, and the Saints and Worthies of his *Generation*, as their principal work, did recover out of the jaws of the Beast, the precious truths of Christs *Priestly Office*, the glorious Doctrine of our justification by Christ alone, which was well nigh swallowed up by the Antichristian innovations of Masses, Croises, Pardons, Penance, Purgatory, Vowes, Pilgrimages, solitary and single life, with other inventions of humane wisdom, for the procuring a righteousness of our own.

And since him the great work of Saints in their *Generations* hath been to recover the *Kingly Office* of Christ, which the Lordly pomp and tyranny of the man of sin and his followers had cast a mist upon, to set up Christ as sole King and Governor in his Churches, as well as the onely and alone High Priest of his Saints.

Thus Saints all along from the beginning of the world in their several *Generations*, have had their several works proper and peculiar to the *Generations* they have lived in; so as that what hath been the work of one *Generation*, hath not been the work of another; and what hath been the work of that other, hath not been the work of that, unless at such time (as it fell out in the *Generations* of Abraham, Isaac, and Jacob, and also the several *Generations* of the Saints under the Roman and Antichristian persecutions) wherein the dispensations of God towards his people hath continued the same, and for substance alike for divers *Generations* together, there the work hath been the same; for no substantial change in dispensation, there is none in the work of our *Generation*, it being variation of dispensation that causeth the work of our *Generation* for to vary.

Third General Head; That it is a thing of very great

concernment for a Saint to attend unto, and be active in the work of his Generation.

Generation-work is the most neglected work of all others, with the generality of Professors, who either consider not that such a work there is; or if they do, yet they think that it belongs to others, not to them to mind it; but in case they be industrious in those common duties which lye upon them as Saints, and those special duties which attend their Callings, Stations, Relations, or present condition, it is enough for them, and matters not, whether they be active in the business of their Generation, yea or no. Yea many that are imployed therein do not sufficiently weigh the greatness of the work they have in hand. I shall therefore here endeavour to shew of how great concernment it is for a Saint to attend unto, and be active in this work, which I shall lay before you in some particulars.

1 God by his dispensations calls aloud for it. The dispensations of God have a voyce, and God oft by these belpes a duty, or duties of his people, Mic. 6.9: *The Lords voyce cryeth unto the City*---What voyce is this? why meerly the voyce of a dispensation, Gods dispensations being commands, *Hear the Rod, and who hath appointed it*; To disobey then the visible call of a dispensation, is to disobey a command of God.

The hazarding our lives is a weighty matter, and if done carelessly, a great sin, yet *Hester* upon the visible call of a dispensation (*viz.* Gods cause and people of God lying at the stake ready to suffer) runs this sore hazard; to which though she was stirred up by *Mordecai* (as one Christian friend now may stir up another, in such a capacity as *Hester* was, to befriend Gods cause, were it now dying, as then it was) yet were not *Mordecaies* words her warrant, he being not indued with a Prophetical Spirit, nor speaking as such (as his doubtful speech she with,

Who

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Who knows whether thou art come to the Kingdom for such a time as this?) but the call of the dispensation.

Meroz was called by Gods dispensations to help the Lord against the mighty. We read not of any particular command *Meroz* had to do it, only the call of a dispensation (Gods people were under oppressors, and God was up to deliver them) which call *Meroz* neglecting. *Meroz* is doubly and bitterly cursed by the Angel of the Lord for it, *Judg. 5. 23.* Curse ye *Meroz* (said the Angel of the Lord) curse ye bitterly the Inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty. Whereas contrariwise *Jael* the wife of *Heber* the *Kenite*, having no other call but this very call *Meroz* had. (for though it were prophesied a woman should slay *Sisera*, yet was not that revealed to her, or in case it were, yet no particular woman named, that was no warrant for her) in obedience hereto slaying *Sisera*, is doubly blest, and that above women, as the other is doubly and bitterly cursed. *Vers. 24. 25.* Blessed above women shall *Jael* the wife of *Heber* the *Kenite* be; Blessed shall she be above women in the Tent--

2 *Generation-work* is of all others the greatest work, and a neglect herein the greatest sin. My meaning is, that that obligation wherein I stand bound unto the work of my Generation, is a greater obligation, than that whereby I stand bound to any other duty; and my fault or error herein is a greater and more provoking error, than any other of my errors; which Assertion although it may seem strange, yet it appears thus, in that God himself doth more delight in, and account of that duty performed, which is the work of our Generation, than he doth of the performance of any other duty, although it be a thing especially commanded by himself; and on the other side, God is more displeased with, and provoked by

by those errors that men commit in the *work* of their *Generation*, than with any other of their errors whatsoever.

The first is evident in those words of *Samuel* to *Saul* 1 Sam. 15. 22. *Haith the Lord as great delight in burnt-offering, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of Rams.* The offering sacrifice was Gods command, and a principal part of his worship in those dayes, yet when *Saul* out of pretence of obeying this command of God, disobeyed God in that other special command of utterly destroying *Amalek*, which was the great work God had to do, and *Saul* was employed in, in that *Generation*; the Prophet from the mouth of the Lord doth not only reprehend him, and condemn his fact, but pronounceth these two things upon this occasion now compared together, that God did more abundantly delight in, and account of the obeying of his voyce in that *work* which was the work of *Sauls Generation*, than either he did, or would do in *Burnt-offerings*, *Sacrifices*, or the fat of Rams, though things of his own appointment: In a word, the meaning is this, that obedience to God in that thing which is the *work* of our *Generation*, is more acceptable to God than the performance of the most special acts of his worship, as *Sacrifice* and *Burnt-offerings* in those dayes were.

Hence we find in Scripture (which serves further to evidence this) that when special Ordinances or acts of worship have come in competition with the *work* of the *Generation*, Ordinances and acts of worship, have yielded and given place to that. Circumcision was a special Ordinance given to *Abrahams* seed, with that severity that the uncircumcised was to be cut off from amongst his people; yet forty years together, whilst *Israel* walked in the wilderness, the *work* of that *Generation* being such as could

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could not with safety to their persons admit of Circumcision, which required some fixed abode, at least for some time (as *Josh. 5. 8.*) which they were ever uncertain of, being to follow the motion of the cloud (as *Num. 9. 17, 18, 19, 20, 21, 22.*) Circumcision though Gods Ordinance (rather than God will alter the way of his dispensations, which he could easily have done) for forty years together (till *Israel* was entered *Canaan*, and so from under that dispensation of the cloud) must, and doth yeeld and give place unto the work of the Generation.

And which is yet more, not only special Ordinances, but also common duties have given place to the work of the Generation. To keep inviolate Articles and conditions of peace when made, though with a *Turk*, is a duty which the rule of common equity and justice betwixt man and man requirer. Yet *Jaël* when the work of her generation called for all the help she could lend it (though a league were betwixt *Jabin* King of *Hazor*, and her Husband; yet) in the time of peace (which peace too (as far as we can understand) betwixt her Husband, and this King, was kept inviolate, as on *Jabins* part) she (taking her advantage) murders *Sisera* the chief Captain of *Jabin* King of *Hazor* in his Tent, and is so far from being blamed, as she is commended and blessed by the Holy Ghost for it.

And as this first is clear, so the other (viz. That neglect of Generation-work is the greatest sin) is as evident, not only from the foregoing words of God to *Saul*, *1 Sam. 15. 23.* paralleling his disobedience herein with sins of the highest, and of a scarlet dye; as Rebellion, Witch-craft, and Idolatry; but also if we consider, how that of all the sins we read of in Scripture, we find not any more provoking to the Lord, and falling so heavy upon the head of the sinner, as offences and neglects in the work of their Generation. The Spies who were sent by

by *Moses* to view the Land of *Canaan*, because they sinned against the *work* of their *Generation*, they presently dye of the plague before the Lord. The whole Congregation of *Israel* (not *Moses* and *Aaron* excepted) because they distrusted the power and goodness of God, whereas the great *work* of that *Generation* was to *trust* God, and beleeve in his *power* and *goodness*, which Lesson they were taught by the daily *dispensations* of God towards them, wherein his *power* and *goodness* were manifested before them) have that heavy and dismal sentence passed upon them, *That they should never enter into the rest of Canaan, but their Carcasses should fall in the Wilderness*, Num. 14. 29. which afterwards God in the way of his providence fulfilled upon them, causing them to wander in the Wilderness forty years, untill all that *Generation* was consumed. And which is very observable, they, besides this, were guilty of many other grievous sins, being *Idolaters*, *Fornicators*, *Lusters*, &c, as the Apostle tells us, *1 Cor. 10. beginning*, and yet for none of these is the sentence passed upon them, but only for their miscarriage in that which was the *work* of their *Generation*, Heb 3. 19. *They could not enter in because of their unbeleef.*

Yea wherefore was the *unbeleef* of the *Jews* in our Saviours and the Apostles time, punished so severely with a breaking off, and a rejection for now 1600 years together, but because therein they sinned against the *work* of their *Generation*, which was to beleeve in Christ, and embrace him as the Messiah, who they had long expected, and God in this *age* had sent amongst them; their crucifying of Christ was a grievous sin; but because not a sin against the *work* of their *Generation*, therefore they are not for that act rejected, but contrariwise, after this the Gospel is by special command to be preached to them, as *Luke 24. 47.* but for not beleeving in Christ, and receiving

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ceiving him for the true Messiah, which was the *work* of their *Generation*; they are rejected (as *Rom. 11. 20.* because of unbelief they are broken off) and so remain unto this day.

To all which let me further add, that not in these only, but many examples more, it seems to be Gods usual way in the execution of his wrath against sinners, to write the sentence of their condemnation upon the forehead of this sin, rather than any other. *Saul* sinned in offering sacrifice, and was then threatned with the loss of the Kingdome, *1 Sam. 13. 13, 14.* But the execution of this threatning, and the unkinging of him comes in upon his miscarriage in that of *Amalek*, a sin against the *work* of his *Generation*. *Aaron* sinned most foully in the business of the Golden Calf, and at another time in murmuring against *Moses*, but the sentence passed upon him that he should dye in the Wilderness, is for his not *believing* at the waters of *Meribah*, a sin against the *work* of his *Generation*, *Num. 20. 12, 13.* God usually writing the sentence of his displeasure upon the forehead of the most provoking sin.

From what hath been spoken my Assertion stands firm, viz. That the obligation whereby I stand bound unto the *work* of my *Generation*, is a greater obligation than that whereby I stand bound to any other duty, and my fault or error herein is a greater error than any other of my errors. From which principle (before I leave it) I shal draw another, which naturally flows out of it, viz. That it is the duty of a Christian man, imployed in *Generation-work*, when other works, and this do stand in competition, to choose neglect in any duty, rather than in that, wherein the *work* of his *Generation* lyes, yea to break through all that he may follow this, his obligation hereto being the greatest obligation, his neglect herein the most provoking sin. Which thing though for the

the truth thereof it need not blush, carrying its evidence with its self, yet in receiving of it, use Christian wisdom, and much more in the practice.

And here as a Conclusion to all the rest, let me take the boldness for to add, what hath been sometimes the issue of retired thoughts, that for this reason hath God so gloriously, and eminently owned, beyond belief, and to admiration, the never to be forgotten proceedings of the Army of England, because (though they have seemed, at least been charged by slanderous Tongues and Pens, with violating the bonds of relation) they yet have in all pressed on, and followed after (though through a cloud of dismaid difficulties and dangers) the work of their Generation.

3. In doing the work of our Generation, we are most serviceable to the design of God, that is on foot in the age we live in. As there never yet was an age in the world, wherein God was not driving on, one great design or other (although the manifestation of his most glorious designs, and works of wonder, have ever been limited to some particular Generations;) so hath God in all ages declared himself exceedingly well pleased with such of his children, whose obedience hath more directly fallen in with his design on foot in their age. Daniel whilst he is praying and mourning, hath the Angel Gabriel sent unto him with this redoubled testimony from Heaven concerning him, that he was a man greatly beloved, Chap. 9. 21, 22, 23. Chap. 10. 11, 19. Isay, Jeremy, and other godly men prayed, yet do not we read of any such testimony given concerning them praying, as here is concerning Daniel. Why so? the reason may be this, Daniels prayer fell in with Gods design; God was upon a great design, to deliver his people out of Babylon, this Daniel prays for, Gods design, and Daniels obedience meet together, and therefore doth God set a special stamp upon Daniels prayer.

Now

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Now in doing the *work* of our *Generation*, we are more serviceable to Gods *design*, than we can be any other way; for there being onely a respective difference betwixt these two (the same work which respecting God, is his *design*, respecting us, is the work of our *Generation*. Israels deliverance from *Babylon* was in respect of Gods *design*; but in respect of *Daniel*, the praying for this, was the work of his *Generation*) we cannot be active in the one, but in so doing we become serviceable to the other; as *Daniel* by prayer became instrumentally serviceable to *Israels* delivery. Which by plentiful ordinary instance might be illustrated; but enough having been said for the understanding of the Reader in these few words, I shall not multiply.

4 God hath choyce distinguishing mercy for that man that follows him in the work of his *Generation*: as,

1 God will overlook many failings in that man. *Caleb* and *Joshua* were men, and therefore had their failings as other men, yet because *Caleb* and *Joshua* did cleave to God in that special work they were imployed in, *Num* 14. 6, 7, &c. which was the work of their *Generation*, therefore God overlooking all their other failings, as though they had none at all, pronounceth of them that they wholly followed the Lord, *Numb*. 32. 12.

2 God will stand by that man and never leave him, that sticks close to him in the work of his *Generation*. *Abraham* left his Country to attend to the work of his *Generation*, and how did God in all perils stand by *Abraham*? *Abraham* was put to it in *Egypt*, and like to loose his wife, God stood by him there, *Gen*. 12. *Abraham* was engaged with four Kings, *Gen*. 14. God stood by him there. *Abraham* was in a great strait at *Gerar*, *Gen*. 20. God stood by him there. *Abraham* stood to the work of his *Generation*, and God forever stood by *Abraham*.

3 God will own that man in case he live thereto in the work

work of the next Generation, that abides faithful in the work of the present Generation he lives in. It is said of Noah, Gen. 6. 9. *Noah was a just man and perfect in his generations, and Noah walked with God*; teaching us thus much, by speaking in the plurall number, that Noah was just, walking with God in the generations he liv'd in before the flood came; and when the flood was coming, this Noah was the onely man that God did own in the work of that Generation. So Joshua was faithful in the work of that Generation whilst Israel journeyed in the wilderness, and how eminently did God own Joshua in the work of the next Generation, when Israel entered into Canaan?

4 God will provide a hiding place for that man against those storms which may fall upon the Generation he lives in, that is active in the work of his generation. Noah had an Arke provided for him when a flood came upon the world of ungodly men. In Ezekiels time, chap. 9. when the destroying Angels were to pass through Jerusalem, a mark of deliverance was first to be set upon the foreheads of all those that did sigh and cry for the abominations thereof, which was the work God in such an age did call unto, as Isay 22. 12, 13. Yea though Noah, Daniel and Job (active men) living in a perverse backsliding generation, cannot ward off Gods blow from the generation, yet they shall deliver their own souls, Ezek. 14. 13. to 22. Personal deliverances shall attend such men in common calamities, and National desolations.

5 God will reveal his secrets to such. Noah in his time had the secret of drowning the old world revealed to him. Abraham in his time the secret of Sodoms destruction, the secret of Israels bondage in Egypt, the secret of the Messiah's coming forth of his loyns, discovered to him. David in his time had that secret where the Temple should be built to him, 2 Chron. 22. 1, 2. compared

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pared with 2 Chron. 3. 1. Daniel in his time the secret of Nebuchadnezzars dream, the secrets of the time of Christs coming in the flesh, chap. 9. 24, 25, 26. and of the Jews conversion, chap. 12. 11, 12. to him. And Peter and Paul in their time the secret of the Gentiles conversion to them, Act. 10. 9. to 17. Gal. 1. 16, 17. God having in all generations still made those keepers of his Cabinet, who have been faithful in the work of their generations.

8 God hath peculiar honor wherewith he will crown those persons that follow him in the work of their generation. Moses was eminent in his generation, and what peculiar honour had God for Moses? Num. 12. 6, 7, 8. If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold. In the day of Christs humiliation, the Disciples of all other were most eminent in following and owning of Christ, and what peculiar honor hath Christ for them above others? Mar. 19. 8. Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel.

9 Neglect of Generation-work exposeth a man to a world of dangers: as

1 Danger of losing gifts and Talents. The sloathful servant mentioned in the Parable, Mat. 25. not improving the Talent given him, to his Lords advantage, in his generation, hath his Talent taken from him, v. 28.

Saul (though a wicked man) had two great Talents committed to him by God; a Talent of a Kingdom, and a Talent of common gifts of the Spirit, fitting him for government, and the discharge of his Office as a King, which

which last is called the *Spirit of the Lord*, yet but a common *Talent* of Government, as is clear, because *David* is no sooner anointed King, and the right of Government his, but this *Talent* is taken from *Saul*, as one who now had no longer to do with it, 1 *Sam.* 16. 13, 14. Both these be loſt by faulting in the *work* of his *Generation*, as compare, 1 *Sam.* 15, 26, 28. with Chap. 16, 14.

2 Danger of *laſing communion with God*. Whilſt *David* was abroad in the field, hewing down Gods enemies round about him, which was the Maſter-piece of *work* God allotted him in his *Generation*, what ſweet triumphant communion had he with God, a clear testimony whereof is, *Pſal.* 108. (a *Pſalm* moſt probably compoſed in the day of his glorious Exploits, chronicled, 2 *Sam.* 8.) But afterwardea when *David* ſending forth his ſervants about that *work*, which was his *work* in his *Generation*, betakes himſelf to his eaſe in his Palace, at the time of the Kings going forth to battel, 2 *Sam.* 11. 1. (which circumſtance of time is therefore (I take it) with ſuch exactneſs noted, to give us to underſtand, that *David* ought now to have been abroad in perſon, the *work* being Gods, and not to have ſent his Servants without him (though we may do our own *work* by a Proxie, yet Gods *work* calls for our perſons) how ſadly doth he loſe his communion with God, falling into that foul ſin in the matter of *Uriah*, which was a blemiſh upon this holy man all his life time afterwards; and which although it is ſad to conſider, yet is obſervable concerning him, that notwithstanding God by his Prerogative Royal, gave *David* not only the pardon of his ſin, but alſo his life (which now by blood-ſhed, though a King, was by vertue of that poſitive command, which admits of no exception, *Gen.* 9. 6, forfeited) as 2 *Sam.* 12. 13. *The Lord hath put away thy ſin, thou ſhalt not die.* Yet do we not read of any thing remarkable (ſave only defending himſelf againſt ſome domeſtic

mestick insurrections, and forreign invasions) done by him afterwards, as before.

So also *Solomon* his son, whilst his thoughts ran upon the work of his *Generation*, what communion had he with God, God appearing to him once and again, and enduing him with *wisdom* (the thing he desired) above all that ever were before or since him: But when afterward his heart was more taken up with Women, than the work of his *Generation*, how did his former communion with God dye, and he that before built a house for the worship of the true God, now builds high places for Idolatry, *1 King. I. 7. 8.* Which sad example ought to be had in perpetual remembrance by such as are imployed in *Temple-work* (the business of this age) that it fare not with them as with the builder of the material Temple, who first building gold to the true God, did afterwards build stubble to a fall.

3 Danger of being laid aside by God. It hath been the ordinary way of Gods dispensations, as well in later as former times, to make use of some particular instrument for some time in his work, whom afterwards before the work hath been brought unto perfection he hath laid aside, by which, although (as not unlikely) Gods design may be to remove his peoples eyes from instruments to himself, yet it is observable, God hath seldome or never cashiered a man by him imployed, till first by some means or other he hath cashiered himself; and which is more to be noted, the very thing which hath occasioned the laying of such instruments aside, hath mostly, if not ever, been some miscarriage or other in the work of their *Generation*, that being the fatal Rock such men split upon.

Once more here let us review that of *Saul*, whom God as pleased for some time to imploy, as a scourge to the *Ammonites*, and *Philistines*, and yet afterwards by one not committed in the work of his *Generation*, he is for

ever cashiered by God, and put out of his work.

But more strange and worthy observation is that of *Moses* and *Aaron*, two eminent instruments, and both godly, which God made singular use of in *Egypt*, and at the Red Sea, in the Wilderness, and upon Mount *Sinai*, so appearing to them, talking with them, especially to *Moses*, as never man besides him enjoyed the like, yet these two so choise and worthy instruments, because they failed a little in the work of that *Generation*, which was (as before was shewn) to believe in God, and trust his power and goodness, although their failing was at such a time (which one would judge might render them excusable, at least less guilty) wherein the whole Congregation erred with them, and (as it were) did hurry them into it; yea and for *Moses*, he never fayled but this time, so that (this once excepted) he all along had followed God fully. Yet I say because they failed God in that work, which was the work of the *Generation*; they for that, and no other reason, are laid by as to the perfecting of that work (*viz.* bringing of *Israel* into *Canaan*) which most happily and prosperously was begun and carried on a great way, under them as instruments, as *Numb.* 20. 12. And the Lord spake unto *Moses* and *Aaron*, because ye believe me not, to sanctifie me in the eyes of the children of *Israel*: therefore ye shall not bring this Congregation into the land which I have given them. So exceedingly displeasing to God are errors in the work of our generation, that he will not let such things pass, no not in his dearest children, without some signal manifestation of his displeasure. And which I cannot let pass without a further mark yet set upon it, as a thing most worthy the serious thoughts of every one, and such in especial, whom God above others, hath used and honoured in the work of the *Generation*, is, how that one single failing in the work of the *Generation*, may cause *Moses* to be laid aside.

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4 Danger of *stumbling at the work of the Generation, and all the dispensations of God about it.* The Jews in Christs time neglected the work of their Generation, which was to *believe in Christ, & receive him as the true Messiah*, whose coming their Nation was in expectation of, and the very work it self (through this neglect) became a *stumbling stone* to them; they *stumble at it*, to think they should receive this man for their Messiah, and *stumbling at the work*, they likewise *stumble at the several dispensations of God about it.* Christ comes of mean Parentage, they *stumble at that*, appears first from Galilee, they *stumble at that*, works miracles, they *stumble at that*, is followed by Publicans and sinners, they *stumble at that*; commits the Gospel to poor Fishermen, they *stumble at that*: Neglect the work of thy Generation and *stumble at it*: *Stumble at the work of thy Generation, and stumble at all the dispensations of God about it.*

5 Danger of *being blinded in, or shut out of the work of the next Generation, in case thou live to see it.* For God in his just judgement when men have shut their eyes against, and withdrawn their hands from the work of the present Generation, doth blind these persons to, and will not honor them in the work of the following Generation though yet they may live to see it.

The Scribes and Pharisees wilfully shut their eyes to the work of *Johns Generation*, and what followed? they see afterwards the work of Christ in his Generation, and of the Apostles in theirs, and through the just judgement of God upon them, their eyes are *shut*, and they are *blinded* thereto.

A most pregnant place to our purpose we have, *Ezek. 44. vers. 9. to 17.* where under legal phrases, and allusive termes, the Holy Ghost setting forth Gospel-worship, speaks very pathetically of two sorts of Priests, belonging to that Gospel-state. One were such as had defiled them-

themselves with the pollutions of the former *Generation*, by going astray to Idols when *Israel* went astray, vers. 10, 12. who by way of punishment are to bear their iniquity, which is not wholly to be turned out of the work of God, who will still use them in the general, and more common acts of his worship, as vers. 11, 14. but to be set by as to the more special and peculiar acts of his worship in the *Generation*, because they polluted themselves with the Idolatries, and Superstitions of the former *Generations*, as vers. 12, 13. Another sort of Priests there were, who when *Israel*, and their fellow-labourers went astray, and defiled themselves by Idolatry, did notwithstanding walk closely with God, keeping their Garments pure from the defilements of that *Generation*, these are privileged to draw neer to God in the more special acts of his worship, to come into his Sanctuary, and perform the service (not of the outward Court only, but) of his Table, as vers. 15, 16.

The difference betwixt these is worthy yet a more narrow search. The one have the charge of the gates of the house, vers. 11. the other Gods charge in his house, vers. 16. the one shall only kill the burnt offering and sacrifice for the people, vers. 11. the other shall stand before God to offer the fat, and the blood, vers. 15. The one shall stand before the people to minister to them, vers. 11. the other shall come neer to Gods Table to minister to him, vers. 16. The one shall bear all this as their shame for their former abominations, vers. 13. the other shall receive all this honor as a reward for their not partaking in the abominations of the former age, vers. 15, 16.

The result of all is clearly this, That such persons who have plaid loose with God in the former *Generation*, though live they may to see the next *Generation*, and be employed in some common works; yet will not God use them in the special works of that *Generation*, except such
of

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of them that shall renounce their former pollutions, of which more hereafter.

6 Danger of becoming an *Apostate*, and an open enemy to the truths of God. Demas forsakes Paul, and the work of his Generation, and what followeth? he becomes an *Apostate*, and exchangeth Heaven for Earth, embracing this present world.

In the Apostles dayes the great work of that Generation was the constituting of Churches, and Saints assembling themselves together for mutual edification in Christian societies; and if you mind it; the Apostle lays the rise of that Soul-damning sin of wilful *Apostacy* in a neglect of this, Heb. 10. 25, 26. *Not forsaking the assembling of our selves together, as the manner of some is; For if we sin wilfully---*

And which I cannot here pass over, that unpardonable sin against the Holy Spirit, which our Saviour himself chargeth the Scribes and Pharisees with, took (as is apparent) its rise hence; For first, they neglect the work of their Generation, viz. of receiving Christ, this neglect draws on an opposition; this opposition, malice against Christ, this malice, brings forth blasphemy against those very works of Christ, calling them *Diabolical*, which their consciences now and then convinced them, were wrought by the power of God; this malicious and deliberate blaspheming of what their Consciences, I say, now and then (for they had apparent *stumbling-blocks* before them, with which undoubtedly they did sometimes blind Conscience) convinced them, was wrought by the finger of God, is that very sin which Christ himself calls the Sin against the Spirit, that hath neither forgiveness in this world, nor that which is to come, *Math. 12. 31.* compared with vers. 31, 32.

Let all hence tremble to oppose, or reproach the apparent works of God in their Generation, lest--

Now to conclude, Whose ears hearing these things would not tingle? Whose hearts considering these things would not quake, to be found guilty of the sin, and exposed to the dangers that attend neglect of *Generation-work*?

Thus much concerning our third general Head: I now come unto our fourth, which is,

4 *Wherein doth the work of this present Generation lye?*

Ans. As the question is very weighty, and of great concernment; being the Butt aimed at in my whole discourse, so that in the discussion hereof, I may in the fear of God walk evenly, and (without winding or turning to any interest, save that of truth) pitch (if possible) upon that which is the proper and direct work of the *generation we live in*; It will be necessary in order thereunto, to lay down some few general Rules, as way-marks, to guide the Reader, to the discovery of that which is the proper work of his *generation*; whatsoever *generation* he may be supposed to live in; which when particularly applied to the present *generation*, will give us light into what is or may be the proper work or works thereof, as

1 *Be inquisitive to find out (according to Scripture account) the particular age or generation it self, that it is fallen to thy lot to live in: which though it be hard to do, yet in regard the wisdom of God in Scripture hath set some distinct and notifying mark upon every age, the same, by industry, and waiting upon the Father of lights, for light, may be attained.*

2 The former being done, add thereunto a narrow and impartial search for discovery of those glorious and remarkable things, the accomplishment of which, God in his word hath promised and foretold, in and about this age.

In this way the holy man *Daniel* came to understand the work

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work of his Generation: First, he considered the time he lived in, to be about the end of the 70 years captivity foretold by *Jeremy*.

2 He observes that there was a special *promise* of deliverance from this captivity made to those times, Chap. 9. 2. whereupon having discovered the *work*, he addresseth himself to God by prayer for the doing of it, *vers.* 3, 4.

3 Observe Gods visible dispensations towards that age, and the various transactions of things therein, how they correspond with the things foretold and promised; for as hath been already observed in *Generation-work*, it is dispensation gives the Call.

4 Observe what work that is which is most opposed and raged against by Satan, and wicked men in the generation. For it is most certain, that the *work of the generation* (Gods cause and glory which above all things Satan hates, being there imbarqued) hath ever been the most opposed work by the Devil and his Instruments. Was it not so in *Moses* his time? *Nehemiah's* time, *John Baptists* time, the *Apostles* time, and since that in *Luthers* time, I spare to say, and in our times too?

5 Observe what (not men of worldly wisdom and principles, but) the most spiritual enlightened Saints have upon their hearts as the work of their generation. For from the beginning it hath been Gods way to make choyce of such for the discovery of *Generation-work* unto, before all others.

The Old world had its wise men, and men of rare inventions, Gen. 4. 20, 21, 22. Yet not these, but righteous Noah saw the work of the generation. Egypt in the time of *Moses* was famous for its wise men, as also Babylon in *Nehemiah's*, yet neither the one nor the other saw the work of those generations, but onely a poor handful of despised people that God had in either. Judea in Christs time

time was plentifully stored with *learned Scribes, Doctors and Rabbies*, yet not these, but a company of poor disregarded Fishermen had the *work* of that *generation* revealed to them. This, though alone it be not sufficient to conclude the work, yet when joyned with the rest, credit undoubtedly ought to be given to it.

6 And lastly, *Be much in prayer to God for light herein.* The great work of the Apostles generation, viz. The bringing in of the *Gentiles* was revealed to *Peter and Paul* both, even whilst they were in prayer, as *Act. 10. 9, 10.* with chap. 22. 17, 21.

Having thus by this general light paved out a way to walk in. My next work is to see what particular light, by applying these things unto the present age, may from hence be gained unto the work thereof.

And here according unto the method before prescribed, our first inquiry must be after the age it self. *What age is that most likely to be, that we are fallen into?*

In answer to which, my Assertion is, *that it is most probable that we are fallen into that very age in which the Jews are to be converted.*

Now although here I must nakedly acknowledge, that I could heartily wish, for their sakes, whose this little Book is, yet clearer and more unquestionable grounds for the proof of this my Assertion, than those that this opinion commonly stands upon: Yet in regard I know no clearer principle to demonstrate (for bare conjectures are no proofs) the *work* of the *Generation* from, then this taken for granted, *that we are fallen into that age in which the Jews shall be converted;* and also in regard it is received for a truth (and so in case of mistake I shall not be the first) by many late Christian Writers of worthy memory, yea, with much confidence asserted by the *Jews* themselves, though under another notion, than what we truly

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truly call it of conversion to Christ, as *Manasseh Ben. Israel*, in his Book entitled, *The hope of Israel*, Sect. 29, 32, 35, 36. is proof; I shall therefore endeavor to give you (with as much clearness and brevity as I may) the substance of that light, which by the labors of godly judicious men, [as *Brightman, Archer*] hath been let into that Scripture, which is the main bottom to this opinion, leaving the Reader to judge, and a little time to manifest the verity or falsity of what is written, the which we have *Dan. 12. 1.* compared with *11, 13.* where *Daniel* hath a promise made to him of his peoples deliverance, and that at a certain time when *Michael* should stand up, at that time shall thy people be delivered; (which words (as I conceive) comprehend both the beginning and consummation of their deliverance, to which, two distinct times are assigned, as afterwards.) Now because this thing was a great secret, and *Daniels* affection to Gods glory, and the good of his own people, transported him with desire to know the particular time, he therefore moves the Question, *When shall this be? How long shall it be to the end of these wonders? v. 6.* Answer hereto is made so darkly, that *Daniel* hears, but understands not; and therefore although in words far different, yet (as by the following answer appears) aiming still at the same thing, he puts the Question again: *What shall be the end of these things?* Answer then is made, *v. 11, 12.* And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate be set up, there shall be a thousand two hundred and ninety daies. Blessed is he that waiteth, and cometh to the thousand three hundred five and thirty days. The meaning whereof seems to be this, that the beginning of the delivery of *Daniels* people (*viz.* the Jews) should fall out a thousand three hundred and ninety days (*i.e.* so many years, a day for a year being the Scripture account, as *Numb. 14. 34. Ezek. 4. 4, 5, 6.*) af-

ter the taking away of the daily sacrifice, and the setting up the abomination that maketh desolate, and forty five years after that (for so many days hath the second number more than the first) that the great trouble, which the Scripture not onely here, but elsewhere plentifully reveals (as Ezek 37. 38, 39. Joel 3. 1, 2. Zach. 12. & 14. 1, 2.) will attend that people in their beginning to seek the Lord, and David their King, shall they be delivered from by the standing of Michael their Prince, as vers. 1. Which because till that day their deliverance (though began before) shall not be compleated, therefore is the blessing annexed not to the first, but to the latter time. Blessed is he that waiteth and cometh to the 1335 days.

The great knot here is (for the untying of which more light would be welcome) *When the taking away of the daily sacrifice, and the setting up the abomination that maketh desolate* (which is to be the head of our account) had its accomplishment, and here the variety of mens judgements hath brought forth various conjectures, which not in this place to scan, I shall pitch on that which seems to carry greatest probability of truth with it, which is the opinion of those that bring it down to *Julians time*, fixing upon (as the mark they begin their account at) that particular act of his of endeavoring (by setting the *Jews* thereabouts) the re-edifying the Temple at *Jerusalem*, and so thereby in malice and opposition to Christ and Christian-Worship, to restore *Judaism*, and *Jewish Worship*. at which time a fearful Earth-quake in the night did overturn all they had built in the day, yea, threw the very foundation stones of the Temple out of their places, which before had never been removed.

Now the reasons why a fixation here is rather to be chosen, than any where else, are,

- 1 Because if we make any other act since Christ before this,

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this, the Head of our account, *the time is already expired,* and yet the *Jews* not delivered.

2 Because, *No act whatsoever could more pally agree to the words themselves, than this of Julians, which was an abomination of the highest to endeavor the setting up of the Jewish worship, when God had thrown it down, and that out of a design to throw down Christian worship, which God had set up:* and such an abomination as brought a desolation, and an utter removal of the daily sacrifice, the *Temple-ground*, the only place of sacrifice, being at this time lost. For although the daily sacrifice did cease before from *Titus* time, by whom the Temple was ruined, as it also did all the time that *Israel* was in *Babylon*, whilst the first Temple lay waste, yet properly could it not either then or now, nor no more now than then, be said to be taken away, because the *Temple-ground*, to which (as the only holy place) the Jewish worship was tyed, whereon a *new Temple* might be built, was still remaining. But at this time, not onely the foundation stones being thrown up, but the very *Temple-ground* being lost in the Earthquake, it is not improper to say, *the daily sacrifice was taken away.*

3 This likewise seems best to agree to the words of Christ himself, concerning the destruction of the Temple, *Mat. 24. 2.* *There shall not be left one stone upon another that shall not be thrown down.* For although the Temple was demolished by *Titus*, yet the foundation stones did still lie one upon the other; but now this act of *Julians* brought such a desolation, that as the building was ruined formerly, so the very foundation now had *not a stone left upon a stone*, which punctually agrees to Christ's own words.

And it is observable that Christ himself makes this *setting up of the abomination of desolation*, foretold by *Daniel*, the immediate fore runner hereof, *ver. 3.* compared with

with 15. which according to what hath been said, was both immediate fore-runner and cause also.

Now for the precise time of this Hellish exploit, there are amongst Historians four (how many more I know not) different accounts of the particular year in which the same was acted, though all I have hitherto seen or heard of, conclude it to be within the year of our Lord, 360. or 367. yet whether or no through some mistake of Chronology, the difference may not be somewhat wider, I cannot determine, though judge it very unlikely that it can or should be much.

Accounting therefore (that we may draw to a head) from the year 366. (and the rather, because the very year *Daniel's* first number of days, will from thence fall in with, is already made famous by general expectations of some remarkable thing to be done therein) and the beginning of the *Jews delivery*, is likely to be, either in the year itself, or thereabouts of our Lord, 1656. for adding 366. (the supposed year of Christ, wherein *Julian* did this) to *Daniel's*, 1290. and there is made up the full sum (neither over nor under) of 1656. which if when that time shall come we see accomplished, we need not then make it a question, whether forty five years after their deliverance shall be compleated, or not, *Daniel* having foretold, that in his last number of 1335. which he that shall take but ten from the 300. and add the same to the 35. will find that made up 45. and the foregoing number of 1290. to remain:

And because this reckoning is but of latter times, it is not therefore to be rejected, but rather to be received; because *Daniel* himself tells us, that the truth of this Prophecie was to be sealed up till the time of the end, as *vers.* 4.9. which is also a manifest argument, that this cannot relate (unless in a typical way) to the times and story of *Antiochus Epiphaneis*, as some godly and learned men would carry it.

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If any by calling in doubt the thing it self, viz. *Whether ever such a thing as the Jews conversion shall be*; question the whole. My answer to such is, That could I with that cleamest demonstrate the time of it, as (through the Lords assistance) it is easie to do, the thing it self (were this the place for the doing thereof) I should have suspected my self to have injured truth, had I dropped doubtful words concerning the same.

Yet because this Answer is none at all, and I would not have any take bare words for Arguments, and yet am loath here, neither is it proper to start the question; therefore setting aside the joynt and concurrent testimony of every of the Prophets of the Old Testament (*Jonah* onely excepted, which is rather a History than a Prophecie) in this thing, the truth whereof is not much more difficult to prove, than to affirm: I shall onely commend to such, that of *Paul, Rom. 11.* who speaks expressly not of *spiritual*, but of *natural Jews*, whom therefore he all along opposeth to the *Gentiles*, calling them also *branches broken off*, which cannot be *spiritual* branches but *natural*, v. 21. & the same *broken off*, shall be *grafted in again*, v. 24. And this not done only one by one in continuance of time, but (according to that of *Isa. 66. 8.*) in a manner all at once, *ver. 25, 26.* And so all *Israel* shall be saved. — which as yet we have never seen, and yet because Scripture speaks it, are to believe it.

Thus according to present light (both of what I have received from others, and have been able to add of my own) a discovery of the age we live in hath been made, and found to be that in which the great work of *Israels redemption* is most likely to be effected.

2. Our next thing is (that we may walk in the path before laid down) to observe what those glorious and remarkable things are, the accomplishment whereof God hath foretold and promised in and about these times.

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And here give me leave to say, that when I take a view of what holy Scripture hath recorded, of that time in which *Israel* shall return to their own Land, and also to the Lord, and *David* their King, that I do find this age (none more) full of wonders; to all which, Gods glorious work of redeeming *Sion*, literal *Sion*, or the *Jews* from their long captivity; and spiritual *Sion*, or the *Gentile* Churches, from *Antichristian* bondage (as it were) the Axis upon which they turn.

Now to enumerate each particular of those transactions that Scripture tells us shall fall out in this age, is not my intent, but onely to take notice of some of the chief, (and such as are most free from exception) for the directing of us to that which is our special work in this Generation. Which are,

1 *Israels Redemption*; Which although by mentioning here again, I may seem to tautologize, yet must I do it, this being the first and great thing promised, which therefore we have before proved, and make use of as a mark to defcry the rest by.

2 *A large and plentiful conversion of Gentles to the Lord.* as *Isa. 2. 3.* Many people shall say, Come ye, let us go up to the mountain of the Lord--- Which that it relates to the time in and about which the *Jews* shall be converted, is clear, *vers. 5.* O house of *Jacob* (i.e. ye *Jews*, as distinguished from the Nations before spoken of) Come ye and let us walk in the light of the Lord. And yet more clear, *Mica 4. 2. ver. 6. 7.* So *Isa. 60. 3. 4. 5.* Lift up thine eyes round about and see, all they gather themselves together, they come to thee--- the abundance of the Sea (or Nations shall be converted unto thee, the forces of the *Gentiles* shall come unto thee. Which that it is spoken of the *Jews* is clear, because they are distinguished from the *Gentiles*; and that the time of their redemption is here spoken of, appears, if you look back to

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Chap. 59. 20. compared with Rom. 11. 26. So Zach. 2. 11. Many Nations shall be joyned to the Lord in that day--What day is that? See vers. 12. When the Lord shall inherit Judah his portion in the holy Land, and shall choose Jerusalem again. So Zach. 8. 20, 21, 23. To all which add Rom. 11. 25, 26. where the Apostle speaking of the conversion of the Jews, mentions also a fulness of the Gentiles about that time coming in.

3 Uniting Saints that differ, Zach. 14. 9. In that day shall there be one Lord, and his Name one? And when shall this be? why, then, when all Nations shall be gathered together against Jerusalem to battel, as vers. 2. So Zeph. 3. 9. I will turn to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent. Division of languages made a division of men, but when Gods people shall come to have a pure, unbroken language, all to speak one and the same thing, division amongst Saints shall cease, and there shall be union: But when shall this be? See vers. 20. At that time will I bring you again, even in the time that I will gather you, for I will make you (i.e. Israel distinguished from other people) a name, and a praise amongst all people of the earth, when I turn back your captivity before your eyes, saith the Lord. So Isa. 11. 13. The envy of Ephraim shall depart, and the adversaries of Judah be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. When shall this be? The foregoing verse tells us-- He shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. So Ch. 54. 13. All thy children shall be taught of the Lord, and great shall be the peace of thy Children (which may as well be understood of outward, as inward peace, for all being taught of God, they shall not jar amongst themselves.) But when

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shall

Shall this be? why, then, when as the Jews which now are barren as a widow, and a wife of youth refused, as vers. 1. 4. 6. shall be received into favour again.

4 Pulling down of high and lofty things, under which as principal, or head, we are to comprehend the man of Sin, or Romish Antichrist, II. 2. 11, 12, 13, 14, 15, 16, 17. The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up. And upon every high Tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day.

The meaning of all these metaphorical expressions is only this, That at this time the day of the Lord, the day of the Lord shall be upon all the strength and glory of the Creature, upon all high and lofty things and persons that exalt themselves above the Lord Christ, to the pulling of them down. But when shall this be? Then when the Mountain of the Lords house shall be exalted above the hills, and all Nations shall flow unto it, vers. 2. the time (as even now was proved) of the Jews conversion. So Isa. 24. 21. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the Kings of the earth, upon the earth. When shall this be? See vers. 23. When the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients (the people of ancient times)

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times chosen, and in Covenant with him) gloriously. So Chap. 30. last. *Tophet* (the pit of destruction) is ordained of old, yea for the King it is prepared. The meaning is, not only an eternal (as some carry it) but temporal ruine shall attend great ones. But when shall this be? To that I answer, Although in the type it was fulfilled upon *Sennacherib* King of *Assyria*, and his Armies, yet the whole Chapter, especially from vers. 18. hath relation to another time; which is that we are speaking of, of the *Jews* conversion, as is evident, vers. 19. For the people shall dwell in *Sion* as *Jerusalem*; thou shalt weep no more. But more clear, vers. 26. The light of the *Adoon* shall be as the light of the *Sun*--In the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

3 The establishment of Justice and Righteousness in the world, as *Isa. i. 26, 27*. And I will restore thy Judges as at first; and thy Counsellors as at the beginning; afterwards thou shalt be called the City of righteousness, the faithful City. *Zion* shall be redeemed with judgement, and her Converts with righteousness, Chap. 54. 14. In righteousness shalt thou be established; thou shalt be far from oppression. So Chap. 60. 18. I will make thine Officers peace, and thine Exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. These places (as already hath been shewn) looking all to the time of the *Jews* redemption.

6 The pouring out of more abundance of the Spirit, *Joel 2. 28*. And it shall come to pass afterwards that I will pour out of my Spirit upon all flesh--When shall this be? Even then, when in *Mount Sion*, and *Jerusalem* shall be deliverance, as vers. 32. or more clearly, then, when God shall bring again the captivity of *Judah* and

Jerusalem, as Chap. 3. 1. For although *Peter* (*Acts* 2.) speaks of these words as fulfilled in his time, yet was that only in the beginning, the pouring down of the Spirit, then being not so general as that here promised, and that which shall be upon the coming in of the Jews. So *Zach.* 12. 10. *And I will poure upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and supplication.* So *Isa* 32. 15. *Until the Spirit be poured upon us from on high--* It is observable, that the giving forth of the Spirit at this time is set forth by this word of pouring, noting abundance that shall then be given forth, more than in former ages.

7 As an effect of the former, Increase of light and grace, as *Isa.* 30. 26. *Moreover, the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound, Chap. 52. 8. They shall see eye to eye (i.e. clearly) when the Lord shall bring again Sion.* See both, *Zach.* 12. 8.-- *He that is feeble in that day shall be as David, and the house of David shall be as God, as the Angel of the Lord be for them.* Which that it relates to the time of the Jewish call, the whole Chap. is proof.

8 The exaltation of the Lord Christ alone as King *Isa.* 2. 11.-- *The Lord alone shall be exalted in that day.* Chap. 24. 23. *The Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and before his Ancients gloriously.* Chap. 23. 4.-- *Out of Sion shall go forth the Law, and the word of the Lord from Jerusalem, and he shall judge among the Nations, Zach.* 14. 9. *The Lord shall be King over all the Earth--* All which places I have already proved to speak this time. So *Isa.* 33. 22.-- *The Lord is our King, he will save us.* When is this? *And then when Jerusalem shall be a quiet habitation,* ver. 2.

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Look unto Sion, the City of your solemnities: Thine eyes shall see Jerusalem a quiet habitation--- Ezek. 37.24. And David my Servant (Christ of whom David was a type) shall be King over them-- And to what time doth this look? to that time in which Israel and Judah shall be gathered together, and brought to their own Land, and be made again one Nation upon the mountains of Israel, as *vers. 21, 22.*

Thus have I done with the second thing, *viz. the things foretold to be done in this age.*

3 The third is to observe the *visible dispensations of God towards the age we live in:* and in case upon inquiry these be found to answer to what God hath foretold, they shall be in that age in which the *Jews shall be converted*, then this will not onely serve for discovery of the thing in hand, wherein the *work of this Generation lyes*; but also adde a beam of light unto the former, *viz. That we are fallen into that age in which the Jews shall be converted.*

Onely here I would carry this along with me, that in regard as yet things are but coming on, therefore many things before this *Generation* is over, may be transacted, which yet we see little of. But in case it appear that transactions begin already to agree with the things foretold and promised, have we not ground then to hope (things coming on apace every day) that before this *Generation* expires, wee shall see most, if not all fully accomplished?

Let us then compare what God hath promised to the age we speak of with present *dispensations*, and see what way Gods *dispensations* are making, or have already made towards the performance of them.

I For the *bringing in of the Jews*, is not a fair way made to that already? by that general expectation they have of their Messiah's coming in this age, as

Manasseth Ben. Israel (before quoted) is witness, *Jell.* 29.35. as also by that light that at present is amongst them (which the aforesaid Author in several of his Sections declares) into many of those Prophecies of the Old Testament which directly point at their call.

2 For the *Conversion of the Gentiles*. Not to speak of the great conversions of late near home in poor *Wales* and some parts of *Ireland*; and the hopeful way we are in, by the going out daily of poor despised Labourers into the Lords Vineyard, of a large Harvest: is it not admirable that in this age, and that within a few years each of other the *West* and *East Indies* both, should be enlightened with the Gospel, which never heard it before; verifying that *Mal. 1. 11.* For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering, for my Name shall be great among the heathen, saith the Lord of Hosts.

3 As for the uniting of Saints that differ, although here with grief we must confess the breach is yet too wide yet with joy and comfort we may also truly say, it is not so wide as lately it was, many closing, and loving one another in most parts of the Nation, who five, nay twenty years ago could not do it: and if so little time have made such a blessed beginning, what may we expect from more?

4 And as for the pulling down of high and lofty things if our age bear not witness of this, it doth of nothing for doth not the whole world ring again with the poyse that hath been made through the late fall of *Regal* and *Episcopal* powers in *England*?

5 For the establishment of Justice and righteousnesse tho we want in respect of what we would have, yet all unprejudiced persons must nakedly confess a good foundation

to be already laid in order to the same, and as some hopeful beginnings thereupon, so our selves to be in a fairer way by far, for more, than we were sixteen or twenty years ago: which a little time we hope will ripen to perfection.

6 And for the *pouring out of the Spirit*, though it ought to be our grief wee have so little of it, yet cannot Gods people in this age, without great ingratitude to the Father of mercies, but acknowledge that he hath herein also been more bountiful unto them, than unto others of his dear Children, and their fellow-servants in the foregoing age; thought these then with that little they had, better, and more obedient to their Father, than we now: and as we have ground for hope, so is it our duty to beleeve for yet more.

7 And as for *increase of light* (without transgressing the rules of modesty, or exalting our selves in this present age, in testimony of our thankfulness to him from whom our light is) we may truly, and humbly say, that this present age hath brought forth some truths, especially those which concern Christs Kingdom, which till now have not with that clearness been revealed in any since the Apostles times.

8 And lastly, For the *exaltation of Christ as King*, when ever was there a time (since the Apostles) that could shew half so many Churches as at this day are to be seen in England, and elsewhere? yea, when since the beginning was Christ ever in so fair a way to be King over the world? and when so much worldly power in the hands of godly men as at this day?

So that in *Gods dispensations* to this age, we may already begin to read those very things he hath foretold shall be in that age in which the Jews shall be converted, which (as hath been before proved) is this age wee live in,

And the more is this to be considered, because *dispensation* being that which giveth call to the *work* of the *Generation*, it is enough (supposing we had no other proof) in case we behold present *dispensations*, pointing to such and such things, to know there lyes the *work* of this *age*: Yet in regard light burdens no man, and the lovers of truth are never offended with truth for its clearness, therefore this Rule (which alone gives so much light into the *work*, as that it will be (as hath been before cleared) sin in that man, who wilfully shutting his eyes to the same, neglects the *work*) is here brought in, hand in hand with others, of no less evidence and demonstration than it self.

4 Our fourth Rule formerly laid down, is to *observe what work that is which is most raged against by the Devil and wicked men*, for ordinarily there (as was then proved) doth lye the *work* of the *Generation*. Now here consider what are those things the Devil rageth against, and the World would fain hinder in this *age*.

To omit the first, because the *work* not appearing as yet (though we hope God is making a way thereto) the Devil doth not as yet appear openly (in this *age* more than formerly) for to *oppose* the same. But to come to the next.

Is not the *Conversion of Sinners* one thing raged against? witness the many obstructions in the way of propagating the Gospel; The opposition to the Doctrine of glad tydings to Sinners therein revealed, and also to godly men because Mechanics, whom God in many places with happy success is pleased in this day to make use of, for declaring of them.

Is not the *prevention of union among Saints* another? by fomenting divisions through Jesuitical practices, and thereby drawing them into parties, and then setting one party against the other.

And

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And is not this another, the pulling down of high and lofty ones? doth not the world generally storm to see Kings and Bishops plucked from their seats? As one of their party saith, Had he had a hand in the pulling down of Regal or Episcopal Power, he should think himselfe to have committed the sin against the Holy Ghost.

And who knows not the opposition that the establishment of Justice and Righteousness meets with at this day in the world?

Yea farther, is not the Spirit a thing mocked at, you have the Spirit; these are men of the Spirit, &c. And the very term of new Light is not onely distasteful but reproachful.

To conclude, What ways have been of late yearsto prevent and root out, if possible, Christs Kingly Government in his Churches? and are at this day to obstruct the same, which is hoped to be now rising over the world, is apparent to all men.

Thus we see that the very things Satan rageth against, are the same that the Prophecies of old have foretold, and the dispensations of God call for in this age.

5 We have but one Rule of discovery more (prayer excepted, which is Closet-work) and that is, to observe what Spiritual enlightned Saints have upon their hearts, as the work of their Generation. And although here I cannot enter into mens hearts, yet this I may say, so far as my own acquaintance leads me, I have ever observed the pulses of the most spiritual enlightned Saints beating this way: And the publique desires of many for things of this nature, shews how others stand inclined towards the doing of them.

Thus you may easily perceive whitherto all these Rules tend, each of which standing upon firm ground, as hath been before declared,

The

The conclusion then (putting all together) is this ; *That the work of the present Generation, which Saints are bound to attend unto, and to be active in, lies principally in these things. The conversion of the Jews, propagation of the Gospel, in order to a greater Harvest of Gentiles, Joynting Saints (Christ mystical body) into one. Pulling down of all high and lofty things, and persons, that oppose Christ. The establishment of Justice and Righteousness in the world, Striving with God in a more especial manner for a greater degree of his Spirit, more light and grace than Saints in former Generations have had ; together with the exaltation of Christ as King, both in his Churches and also over the world. Which last, considering how that all the rest are in a way of subserviency thereunto, and do, as it were, centre therein, for therefore are Jews and Gentiles at this time to meet together, as Subjects under one Prince, that this Kingdom of his might be great, and full of Subjects ; therefore shall divisions amongst his people cease, that his Kingdom might be quiet and peaceable ; therefore shall high and lofty ones be pulled down, that Christ might have no Competitor or Check mate (as I may say) in this his Kingdom ; therefore shall Justice and Righteousness be established, that so the glory of his Kingdom in this respect might surpass the glory of all Kingdoms before it ; therefore shall there be more of the Spirit, more light and grace given forth to the Saints, that so they might yield obedience to their King, not so much from a Law without, as a principle of light and love within, I say all centering in this last, my utmost conclusion is, that the master-piece of work in this Generation is the advancement of the Kingdom of Jesus Christ.*

5 But how may I come to know or find out that particular part, or parcel of work, which is more properly to be my work in my Generation, and which God requires

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quires me to be active in it seeing it cannot be supposed that any one man can be active in the whole work; neither undoubtedly is it required of him.

In answer to this, I shall in general lay down this seeming, contrary Proposition, viz. *That there is no part or piece of Generation-work, but every Christian man or woman may in some way be helpful therunto, so far as he is called to it, and consequently becomes guilty of neglect of Generation-work in not acting, As,*

1 By prayer to God for the prospering and carrying on of the work. Those who can do nothing else, are commanded to pray for the peace of Jerusalem, Psal. 122.6. yea all that make mention of the Lord in the day of Gods building Sion, are bound not to keep silence, nor give God rest till he establish, and till he make Jerusalem a praise in the earth, Is. 62.6,7.

2 By humbling our selves before God for that, whatsoever it be, whether found in the people of God, or instruments imployed in the work, or any other that proves obstructive, and a hindrance to the work. When the sin of Achan became an obstruction to the work of Joshua's age, Joshua and the Elders of Israel rent their cloaths, fell to the earth on their faces, put dust on their heads, humbling themselves before God for it, Josh. 7.6.

Now although acting in this manner (in case we can do nothing else) may seem little in our eyes, yet in the eyes of God, it doth not so, who takes it exceeding well at the hands of his people, when they can serve their Generation no other way, that they do in this.

When Israel had so provoked God, that God was upon the point of destroying of them, as Deut. 12.13, 14. Moses then falls down before God forty dayes, and forty nights; and by prayer and fasting prevails with God, not only to spare them, but also by the manifestation
of

of his presence and glorious power still to go along with them, as *Exod. 33. 14, 15.* And how pleasing *Moses* prayer to God in this business, was, appears, in that the glorious discovery of Gods back-parts to *Moses*, and proclamation of his Name before him (such a discovery as never *Moses* himself at any other time, nor any man besides him ever had) comes in as the fruit of this his *interceding* for the people, and in behalf of the cause of God, as *Exod. 33. 19.* compared with *Chap. 34. 5, 6, 7.* *Moses* did many glorious works in his *Generation*, which others could not follow, yet God chooseth to make his glory pass before him, not in doing them, but that which every Saint may imitate him in.

Daniel in like manner, when as yet there was no visible way for publick actings in that which now began to be the business of the *Generation*, makes it his private work to strive with God by *humiliation* and *prayer* for the same, as *Chap. 9.* and how well God did like hereof, you have heard before, and the success of *Daniels* prayer (*vers. 20, 21, 22, 23.*) is sufficient testimony.

So also *Nehemiah*, when the work of his *Age* lay out of his power to act any thing therein, save only in this way of *prayer* and *humiliation*, he as the other (this being the common way of Gods people in such cases) betakes himself unto this work of *praying* and *mourning* before God in reference to the same, *Nehem. 1. 4, 5, &c.* And how wonderfully God was pleased herewith, the sequel of the story shews, for within four months after (his *praying* and *mourning* being in the month *Chisleu*, *vers. 1.*) the ninth month according to the Jewish account, as *Zach. 7. 1.* in the twentieth year of *Artaxerxes*, and the return thereof in the month *Nisan*, *Chap. 6. 1.* the first month after their account, as *Ester 3. 7.* and all in one year, (as by comparing *Chap. 1. 1.* with *Chap. 2. 1.* is evident) God in an extraordinary way doth so bring things about,

that

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that this *Nehemiah*, the *praying* and *mourning* man for *Jerusalem's* desolations, is furnished with commission and authority from the King to go to *Jerusalem*, and there to re-edifie the City, and build up the wall thereof, the *very work* of that *Generation*.

In case therefore *Generation-work* lie at such a plunge as thou canst act no other way in it, or in case thou beest one who wantest both opportunity and imployment wherein thou mayest be helpful in any particular way unto thy *Generation*, then serve the same in this general way, which service from the hands of such a one is accepted of God, and the party doing the same, in Gods account, faithful in his *Generation*.

Yet because many there be, who besides the general way of acting (which is a *duty* common to all) may in other more special wayes be serviceable to their *Generation*, who (yet neither their *call*, nor *opportunity* reaching to the whole *work*, but some part of it) will be further inquisitive how they shall know that *particular part* of *Generation-work*, which is more properly theirs. To the end that such may receive satisfaction in this thing, I shall desire them to go along with me through these following Rules.

I Observe *what part* of *Generation-work* that is that thou art in a *capacity* to do. Every man is not in a *capacity* to do the same *peece* of *Generation-work*, but one man is in a *capacity* to do one *peece* of the *work*, another, another; and although the more publick and general any mans imployment is, the more he is in a *capacity* to do; yet is there no man, unless we could suppose some universal Officer over Nations and Churches, which might lawfully act in every mans sphere, which is in a *capacity* to do the whole *work*; Observe therefore what *work* thou art in a *capacity* to do.

And here it will not be unnecessary to take into our measure

ture consideration, the *place* and *station* God hath set a man in, the *special gift* a man may have, the *light* revealed to him, together with the *opportunities* that lie before him, either of which may put some men into a *capacity* beyond others, to act in some one business of their *Generation*, rather then another.

Now what work soever any of these, or all of them joyned together, do put a man into a *capacity* of acting, the *dispensations* of that *age* calling to the performance of such things (for in *Generation-work* (as hath been proved) *dispensation* gives the *Call*) a man may safely conclude that to be his *work* in his *Generation*, which as Gods *dispensations* call him to, so God himself will either here, or hereafter strictly require an account of him, how he hath done the same.

2 Observe what work that is amongst those things thou art in a *capacity* to do in thy *Generation*; which the *dispensations* of God without, and the bent or inclination of the Spirit within, at such time as the same is most spiritual, or thou hast most intimate communion with God calls for the present doing thereof. For it is most certain, that every thing that a man is in a *capacity* to do, he is not called alike to the doing of. I may be in a *capacity* to do many things in my *Generation*, and my *Call* to some of these things may be greater, to others less: my *Call* may be to some for the present, to others for the future. Now to find out which of these my *Call* lyes first unto, it is most necessary to observe which Gods *dispensations* call loudest for, as that which is (as it were) the *hinge* upon which the rest of the work doth turn, and which if neglected, nothing else can, or is ever likely (as it should be) to be done; to which, although the essence of the *Call* lyes here; yet if also here be added (rather as matter of inducement, than a bottome for a *Call*) this other observation, *How my spirit stands at such*

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such times when I am most spiritual, most dis-ingaged from private interests, and most intimately familiar with God, and most resolved to follow him (which are the ordinary times of the holy Spirits speaking) to the attempting of these things; and if then I find the impulse of my soul strongly bending and inclining that way, that the dispensations of God would lead me; I may then conclude the dispensations of God without, and the Spirit of God within, as in themselves they ever agree, so also now in witnessing the self-same thing to me, that here doth lye that special pece of work, which amongst the things I am in a capacity to do, God calls aloud for the present doing of.

The call of a Dispensation without (*viz.* Gods being risen to deliver his people) and an impulse of spirit within, putting man-like courage into a woman, was the onely thing moved *Jacl* to attempt that dangerous, yet memorable act of slaying *Sisera*, *Judg.* 5. 24, 25.

Yea what other Call the Judges of *Israel*-- who (*Deborah* the Prophetess excepted) were not Prophets, for the holy Ghost calls them Judges, and that in a way of distinction from Prophets., He gave them Judges about the space of 450 years until *Samuel* the Prophet, *Act.* 13. 20. Yea after *Moses*, *Samuel* (of a man) is the first Prophet extraordinarily gifted read of, as *Act.* 3. 24. Yea all the Prophets from *Samuel*, and those that follow after: I saw what Call, these Judges had (only *Gideon*, *Sampson*, and *Deborah* that we read of, having extraordinary Calls, except the Call of a dispensation, the bondage Gods people were in, and a secret impulse of Spirit wrought in them by the Lord, stirring them up to endeavour their deliverance: I cannot my self determine, and therefore leave the doing thereof to others.

3 Observe what peeces of Generation-work that is, which

which when thou hast ventured on it, thou hast found God most eminently appearing to thee for thy encouragement, and also with thee for assistance in doing of it; and know that the prosecution of that is properly thy work in thy generation. Joshuah's special and principal work in his Generation, was, the rooting out the Canaanites, and it was in this work that God did most eminently appear to Joshuah, both for encouragement in the beginning of the enterprize, as Chap. I. 5, 6. and with his assistance carrying of it on, until the same was perfected, as the story shews us.

4 Observe what peece of Generation-work that is, which thou being in a capacity to do, in doing of, art like to meet with greatest opposition, and that from all hands, and stick to that as thy work in thy Generation. Christ when he was here on earth, had two great works, the one relating to his Prophetical Office, which was to publish the glad tidings of salvation; the other to his Priestly, which was to dye for poor sinners. In the first of these he is opposed both by the Devil, the world, and a professing party; and in the last, by one from whom one would least expect it, even his beloved Disciple Peter, acted by Satan to oppose him in this work.

5 Observe what peece of Generation-work that is, which when thou hast had a call, an opportunity, and an inclination to do it, and hast not set about the same, God hath presently with-drawn himself.

Gods usual way is to check his peoples neglects, especially in Generation-work by with-drawing himself, as hath been fully cleared in the foregoing Discourse under that branch, discovering the danger of neglecting Generation-work in respect of our loss of communion with God thereby. If therefore such a with-drawing thou art, or hast been sensible of, and these to grow upon such neglects (lest there come a greater after-clap, this being
but

but Gods warning-peece) minde better than yet thou hast done , that *work* , upon neglect whereof thou hast sensibly found these *withdrawings* , and know, the same is properly thy *work* in thy *Generation*.

6 Observe *what peece of Generation-work that is, which, put the case thou wert to dye, would make most for thy comfort, if done, and most for thy discomfort, if neglected.* Some *work* there is which men have to do for God in their *Generations*, which if the messenger of Death should come, and the same not done, the heart would cry, *O spare me a little, that I may recover my strength, to do this and the other work not yet done by me, as it should, before I go hence. and be no more seen.* Now know this for certain, that that *work* which if I were now to die would afflict me, because not done, is my *present work* without delay to do ; For that which I find will further my joy in death, I may conclude, is my *duty* in my life , and if a duty in my life , and onely lifes present time is certain to me, then may I assure my self it is my *present work* ; the neglect whereof, as no pretence, how specious soever can excuse it, so the doing thereof will admit of no delays; though there may seem never so great cause in reason for the same. O have not then that *work* to doe at death , the neglect whereof, though thou mayst go to Heaven; will lessen thy joy in thy journey.

6 And lastly. *But how may Generation-work be carried on, so as that God may be served in the Generation ?*

In answer hereunto I shall lay done some Rules for direction, and so conclude.

1 Labor to find out what the work of thy *Generation* is, and in what things chiefly it consists. A right Principle and a rectified Judgement must ever goe before practice , or otherwise practice would be irregular.

Now for our help herein, some light already hath been given in discussing the two former Questions; which by *observing times and dispensations, searching the Scriptures, converse with Saints, and seeking God*, the Christian who desires to be found in this work, may for his own satisfaction add unto; which work as very needful in this point, to the end he may go by his own eyes and not by others, I here commend to him, and leave him to.

2. *Be humbled for it in case thou hast failed in the work of the former Generation.* It is (as hath been observed) Gods way to punish the errors, of men in one Generation, by blinding them to, and laying them by in the work of another Generation; which punishment in it self most sad, hath yet a particular dispensation going along with it, exempting all such from the penalty; who for their failings in the former Generation, have taken shame to themselves, publishing their former errors, and humbling themselves for it in the next Generation, which you may read, Ezek. 43. 10, 11. *Son of man shew the house of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the Ordinances thereof, and do them.*

The Law of Reprieval exempting the offender from this heavy penalty of being blinded to, and cast out of the present work of God in the Generation he lives in, is conditional, if they be ashamed, then shew them-- but in case they be not ashamed, but still justify themselves in, and own their former errors, then of necessity the contra-

...y follows, *shew them not the present work, but rather*
let them be blinded to it, hide from them the form of
the house, and the fashion thereof, and the goings out
thereof, and the comings in thereof, and the Ordinances
thereof, and the Laws thereof: Let all be hidden from
them, and they laid by as to the whole, and every part of
it, in case they be not ashamed.

3. *Convert private cares, which onely concern thine*
own particular condition, into cares for the publick, and
the Cause of Christ on foot. Most of Gods people
 spend their time wholly in caring about their condition,
 whether it shall go well or ill with them as to their parti-
 culars; making it no part (or at most but a little part) of
 their care, how it fares with the *cause of God in the world.*
 Now as this *care is too low* for a Saint to be ever poring
 about, so is it one main reason why after many years of *care,*
 a dissatisfaction still remains in their *spirits* about the thing;
 because they have not learnt to leave this *care* with
 God, and to *care* more for the *work* of God, and the *glory*
 of God.

Thus did *Moses, Num. 14.* The people are in a hurly-
 burly, and talk of a new Captain, *vers. 4.* and stoning
 such as would dissuade them, *vers. 10.* *Moses* now in this
 tumult lays aside the *care* of his *own particular* safety,
 and makes it his utmost *care* to divert the wrath of God,
 that he now saw coming upon the people, as *vers. 13,*
14, &c.

And hath not Christ himself left us a sweet example of
 this, who when he was entring upon his great *work* of dy-
 ing, seems to neglect his *own particular*, and makes it his
 great business to fortifie his Disciples against the storm ap-
 proaching, by giving them a seal of his love in his last Sup-
 per, preaching a Sermon of *Soul-consolation* to them, and
 also praying to his Father, with much faith and fervency in
 their behalf; and which is observable in his Sermon and

Prayer both, for one word spoken to himself, and in his own behalf, he speaks hundreds to them, and to his Father in theirs.

Admirable is that of *Paul*, *2 Tim. 1. 11.* who seems to forget his own salvation, that he might mind his work whereunto he was appointed, for he takes no more thought about that but only to leave it with God— *I know whom I have beleev'd, and I am perswaded that he is able to keep that which I have committed to him, against that day:* As to say, I have trusted God with that, the venture that upon his care; but in his work, and for the cause of Christ, he suffers all things, and runs all hazzards that he might be found faithful thereunto. — *I am appointed a Preacher, and an Apostle, and a Teacher of the Gentiles. For the which cause, I also suffer these things—.*

4 Stand loose and dis-engaged from private interests. Private interest of honor, profit, friends, &c. hath oftentimes been a snare to men, and flurried them in, yea, sometimes drawn them to oppose the work of their Generation. A private interest of profit (though coloured over with a pretence of sacrifice) led *Saul* to the sparing of *Agag*, and the best of the flock, contrary to the work of his Generation, which was to have destroyed all, as *1 Sam. 15. 2, 3.* This proved a snare to him, and for this (as before) he is cashiered by God.

It was a private interest of honor that made the Pharisees oppose Christ, because the multitude which before adored them as Gods, did now withdraw from them, and follow him, and so miscarry in the work of their Generation.

It was a private interest of relations that made *Solomon* falter so foully in the work of God in his days, his wives drawing him to idolatry.

It was a private interest of friendship with wicked men, because great men; (*viz.* joyning with *Abab* and *Ahab*)

ziah) that brought the greatest blur, and scourge too (that wee read of) upon good Jehosaphat in his days.

What shall I say more? It was *private interest* made the Gadarens send Christ away, because they were loth to lose their swine. *Private interest* of gain was the root of that great opposition made against the Gospel in Thyatira, *Act* 16. 19, 20. and after that at Ephesus, *Act* 19. 23, 24, 25, &c. And *private interest* of honor and pre-eminence set Diotrefes on work to oppose John, and the work of Christ in his Churches, *Epist* 3. vers. 9. 10. *Private interest* is an enemy to the work of the Generation, and every work of God about it.

5 Favour and own the Saints of the Generation: and here by *Saints* I do not mean this or that party of men, but such men (of whatsoever party they may be) as have the image of God upon them, Christ, and the Spirit of Christ in them: To disown any such one, though men call it disowning a Presbyter, disowning an Independant, disowning an Anabaptist &c. yet Christ accounts it disowning his little ones.

In *Zech* 12. 5. We have a glorious Prophecy relating unto the last ages of the world, but more particularly to that age in which the *Jews* shall be converted, and it chiefly concerns great ones, Statel-men, the Governors of Judah, who in this day looking upon, and beholding Gods wonderful appearances in behalf of his *Saints* under their Government, owning of them, shattering all that do but lift up a hand against them, to peeces, bringing all Plots and Counsels against them to nothing, they shall from hence be so powerfully convinced, that they shall say in their hearts, *The Inhabitants of Jerusalem my strength, (our strength) in the Lord of Hosts their God,* And observe it, no sooner do they say thus, *Surely these are Gods people, here lies our strength, wee'l stick to these,* but presently

presently the *work* in their hands go on in despite of the most powerful opposition, God making of them the terror of all the *Nations* round about them, yea, of the whole world, which shall be but as stubble to the fire before them, as *vers. 6*. In that day (*viz.* the day in which the Governours of Judah shall thus speak) will I make the Governours of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand, and on the left.

A sad example of the contrary we have in *David*, who (though he were a man after Gods own heart, and one that had faithfully served God for many years in his *Generation*, yet) by one injury offered to godly *Uriah*, his hands were so weakened, that (as I have formerly said) comparing after acts with what he did before, we hardly find any remarkable thing performed by him in his *Generation* afterwards. As nothing doth more strengthen a mans hand in *Generation-work*, then countenancing the *Saints*: so contrariwise nothing doth more enfeeble them, than to injure these.

6 *Keep Justice alive against wilful offenders in the work.* *Achan* put a stop to the *work* of the *Generation* in his time; but *Justice* having free passage upon *Achan*, presently the *work* of the *Generation* goes on.

7 *Commit the managing of publique Affairs into the hands of faithful and holy men.* It is observable, and (but that I spare to run over again the list of *Generations*) I could for proof thereof produce many instances, that *Generation-work* hath never thriven, but have bin always done by halves or peece-meal, when it hath bin in the hands of such men, who not being faithful to God, have more pursued their own particular interests of honor, profit, and the advancement of relations and alliances, than the good
and

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and welfare of the cause, and the furtherance of the work of the *Generation*. But that which is enough for our present purpose, is, how that in the last days, particularly in that age, in which Christ will pitch a field with those Kings of the Earth, which stand in the way of his Kingdom, he will pick and cull out as the only instruments that under him shall carry on this work, such as are called, and chosen, and faithful; as *Rev. 17. 14.* *These shall make war with the Lamb, and the Lamb shall overcome them: For he is Lord of Lords, and King of Kings, and they that are with him, are called, and chosen, and faithful.* And also in that fatal blow which suddenly after shall be given to the *Romish* power, and the powers of the world conjoynd, his followers shall not be such as either rowle in the pollutions of the world, or have stained their garments with the *Idolatries* and *Superstitions* of *Antichrist*, but onely such as shall be cloathed in fine linnen, clean and white, as *Rev. 19. 8.* *And to her was granted that she should be arrayed in fine linnen, clean, and white: For the fine linnen is the righteousness of the Saints.* And *vers. 14.* *The Armies which were in Heaven followed him upon white Horses, cloathed in fine linnen, white and clean.* Though men may imploy others, yet Christ will by degrees lay them by in the doing of this work, before the same shall be perfected.

8 Take heed of divers things, which if not prudently foreseen and shunned, may any one of them slugg even a good man in the work of his *Generation*, as

1 Take heed of being offended. Christs Countrey-men could not receive him for the Messiah, because they were offended at his meanness and poverty, *Math. 13. 57.* Many a man stumbles at the work of his *Generation* by an aptness to be offended at this and the other thing, as,

First, At the *new light of the Generation*. As in the times before Christs coming, and immediately after, so long as God was opening his will to his people by a written word, every *generation* almost did beam forth *new light*, in regard of being, *Abrahams Generation* producing somewhat, that was not revealed in *Adams*, nor to the old World; *Moses* somewhat, which was not revealed in *Abrahams*; *Dauids* somewhat, which was not revealed in *Moses*; *Isaias* somewhat, which was not revealed in *Dauids*; *Daniels* somewhat, which was not revealed in *Isays*; *John Baptists* somewhat, which was not revealed in *Daniels*; and *Peter* and *Pauls* somewhat, which was not revealed in *John Baptists* time: So in the *Generations* since, God hath closed up his word, (truth having brought forth its last in regard of being) and especially since the man of Sin, (who creeping in, in the first ages, corrupted and darkned the *light* of those times for many *Generations* together) hath been going off the Stage, every *Generation* almost hath afforded its *new light*, in regard of discovery, of that *light* which in the word had being before, but obscured by the fogs of Antichristianism. So *Wickliff* and *John Hus* in their ages made discovery of some *light*; *Luther* in his *Generation* of more; *Calvin* in his of more, in respect of some things wherein *Luther* was in the dark; and the *ages* since of more, in respect of some things wherein all the foregoing *Worthies* were in the dark. And this to say is no disparagement to them, who did worthily in their *Generations*, nor matter of *exaltation* to our selves, who have nothing but free Grace to boast of, nor any other reason to give, why it should thus be, but this onely, so it pleased him.

Yet as then when truth came forth in being, the *new light of the Generation* did oftentimes offend persons living in those *Generations*, so as they could not see the work of the *Generations*; as the persecutions that many of

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of the Prophets of the Old Testament, and the Apostles of the New, did suffer from the men of those *Generations* for the same, doth witness; So now when truth is coming forth in regard of discovery, the new discoveries of truth have been and are a continual *offence* to the men of these last *Generations*, even to the opposing the very *work* of the *Generation* they have lived in; as the sufferings of those Witnesses of Jesus, who stood up for the Priestly Office of Christ about *Luthers* daies by the Papacy; and the persecutions of those *Worthies* since who have maintained the Kingly Office of Christ by the Prelacy, and the several Nick-names of truth in this our *age*, and *new light*, the common by-word of the Country doth clearly and fully evidence.

Secondly, At those *stumbling blocks* which usually are laid in the work of the *Generation*. It is a thing to be noted, that almost in every *age* God hath laid some eminent *stumbling-blocks* in the work of that *age*, both for the trial of the *faith* of his own people in getting over them, and for his Enemies to *stumble* and *fall upon*; which *stumbling-blocks* as they have exercised the *faith* of the one, so have they been continual Rocks of *offence* unto the other.

In *Noahs* time, when the *work* of that *age* was to expect and prepare for a universal deluge, what a *stumbling-block* (in reason may we think) was it to the Old World to hear of such a thing one hundred and twenty years before it comes, to look for it year after year, one hundred and twenty years together, and yet no appearance of such a thing; might they not well conclude before half that time was expired, that *Noahs* preaching was a fable, and his building the *Ark* a fancy, for no such thing as he expected would ever be?

When *Moses* was sent of God into *Egypt* to deliver Gods people thence, which was the *work* of that *age* what

what a palpable *stumbling-block* was it to *Pharaoh*, and the *Egyptians* to behold the very same miracles which were wrought by *Moses*, to evidence his being sent of God, done by their *Magicians*: might they not well say, is this man sent of God? then are our *Magicians*, for they do the same things as he.

Afterwards in the wilderness did not this lie as an apparent *stumbling-block* before that *Generation*? that *Israel* should there wander to and fro forty years, till the whole *Generation* of men that came out of *Egypt* were consumed, before they must enter that Land they were brought out to possess?

At the time of the building the second Temple, upon *Israel's* coming out of *Babylon* (which being in the latter times of the Jewish State, (was I take it) the Type of Christs building his Church in the last days, upon the coming out of Antichristian *Babylon*) what a *stumbling-block* was it, that the great work of that time, the which they were come from *Babylon* about, should receive such a nip at the very beginning, as to be at a stand forty years together before it could go on? might not Gods people fear, and Enemies conclude, this work would now surely come to nothing? who will wonder that Temple-building hath been at a stand for many years, since the coming out of *Babylon* mystical, that considers thus it was upon the coming out of literal *Babylon*, and their Temple was the type of ours.

Christs coming into the world was accompanied with two notable *stumbling-blocks*.

First, He was born of mean Parentage, when as he was looked for amongst the Royal or Priestly seed. Secondly, He first appears out of *Galilee*, and (by vulgar esteem) is a *Nazarene*, whereas all knew the Messiah was to come out of *Bethlehem*. These two so visible rocks of offence, as they drew the generality to oppose him,

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him, pleading against him, and for themselves, *Shall Christ come out of Galilee? Hath not the Scripture said, That Christ commeth of the seed of David, and out of the Town of Bethlehem where David was?* Joh. 7. 41, 42. So were they sore tryals to the faith of the godly, who not strictly inquiring into Christs descent, and the place of his birth, but taking things upon trust, from report of the vulgar (a weakness too incident to many true meaning souls) made that their *stumbling-block*, which rightly understood, would have been a *confirmation of their faith*, as appears in that good plain-hearted *Nathaniel*, who was without guile, could not tell how a while to get over this, *Joh. 1. 46. Can any good thing come out of Nazareth?*

And to say no more, When Christ sent forth Apostles into the world about the great work of that *Generation*, did not this lye as a sore *stumbling-block* before many, to see the learned ones, the Doctors and Rabbies of the times set by, and in this glorious work, a company of poor illiterate Fisher-men employed?

And as it is most evident, that in *Generations* formerly, God for wise ends hath ever laid *stumbling-blocks* in the work of the *Generations*: So he that shall but narrowly observe Gods *dispensations* towards his people of late in these our times, shall find this verified, nothing more, there having hardly been any great Victory obtained, or any thing remarkable performed, which hath not had his *stumbling* going along with it, and happy is he, whosoever is not offended thereby.

3 At the declared dissents, or the private discontents or murmurings of a religious party against the work of the *Generation*.

God in his secret providence, & unsearchable wisdom hath so thought it good, that *Generation-work* should meet with its affronts, not only from the tumultuous confused rabble of the

the world, but also from a religious party, who should either *repine at, dissent from, or make opposition* against the same. It was a *religious party* (the whole Congregation of *Israel* being a professing people, amongst which, undoubtedly very many that came out of *Egypt*, were truly godly, who yet sinned with the Congregation, and fell in the wilderness) that in the days of *Moses* did so heap up their *murmurings*, murmuring upon murmuring against the visible *dispensations* of that age.

It was a *religious party*, yea, and that too upon a *religious ground* (as well as a *politick*). *Joh. 11. 49, 50, 51, 52.* that gave wicked counsel for the putting of *Christ* to death.

It was a *religious party*, the *Jews* and the *devoute women* that raised persecution at *Antioch* against the work of the *Gospel*, expelling *Paul* and *Barnabas*, the faithful Preachers thereof out of their coasts, *Act. 13. 50.* A *religious party* have always had a finger in *opposing Generation-work*; And observe, when a *religious party* hath opposed, this their *opposition* hath been so great an offence, that not onely the common multitude, but right honest hearts have from hence stood aloof from, and been shy of the work of their Generation. *Christ* could not be received of the *Jews* for their *Messiah*, because the *religious party* of the Priests and Pharisee did oppose him: And how great an offence was this to the poor simple meaning people, who but a little before seeing his works, cryed out *Hosanna*; being now by these men of credit possest that he was a Deluder, they change their note, and cry *crucifie him, crucifie him*, as the story tells us.

4 At the *after-miscarriages and errors* of those who have been the onely active instruments and lights at first, in the work of the Generation. Tis matter of offence, to not a few, to see men active at first in the work of their Generation, prove afterwards retarders of the work,

work, and darkness thence to spring whence the first *light* of the *Generation* did arise: Hence most are apt to call in question the righteousness of that *cause*, and purity of that *light* which the first owners by future *miscarriages* have cast a *blemish* upon. Now though there seemeth in it to be just matter of jealousy, yet if seriously weighed and compared with foregoing Presidents it is not so: for who knows not that *Solomon* was the first King of *Israel* that ever built a house for the true worship of God, and yet the first that ever built High places for Idolatry. *Peter* was the first Disciple that publickly confessed Christ, and yet the first that openly denied him. *Judea* was the first place where *Gospel-light* did shine, and from whence the world was enlightened, and yet the first place where error sprung up, and the light of the *Gospel* darkned, *Act. 15. 1.* *Certain men came down from Judea and taught the brethren, except yee be circumcised after the manner of Moses, yee cannot be saved.*

5 At the gasty look and untrodde footsteps of some particular dispensations and actions attending the work of the *Generation*. In all *Generations* almost there have been in managing the work of the *Generation* some particular actions which outwardly have had so foul an aspect, that if not beheld with an eye, seeing God, his will, and design therein, might justly breed offence & dislike in the beholders. With how offensive a eye did that act look, & how may we think in reason, might it tend to the hardning the *Egyptians*, that *Israel* going out of *Egypt*, pretending to worship God, should by a cheat, (as setting Gods will aside, mans reason would account it) plunder the *Egyptians* of all their Jewels and riches, a thing which if done without Gods special command, had been contrary to morality.

And whether or no, had not Gods command authorized *Joshua* thereunto, could that act of his in entering *Canaan*, and not onely taking their Land from them, but also put-

putting all the Inhabitants both young and old to the sword, been termed any other than an act of inhumane and barbarous cruelty?

Yea further, let reason be judge of that act of *Jaels* in murdering *Sisera* at a time when his Master was in league with her Husband, and when as he too (as a man flying for life) committed himself to her for shelter, and what will it call the same but treacherous dealing, an act of perfidiousness and highest injustice?

What need I multiply? let reason, not seeing Gods will, be judge of *Jehues* action, in putting the King his Master to death, and extirpating the Royal Family, and will it not brand the same with the odious names of Disloyalty, Usurpation, and Treachery to his Prince? which yet was an act commanded by God, God having so ordered it, that in all ages there should stand in the *work* of the *Generation*, some such facing and staring actions as should not onely amuse men, but also offend the eyes of the obstinate, weak, or ignorant beholders.

2 *Take heed of being discouraged.* As offences on one hand hath put many a man by the *work* of his *Generation*, so have *discouragements* on the other hand put some by, and weakned the hands of others in the *work*. Now there are several things at the which men are discouraged, whereof I shall particularize a few, As

1 *At the littleness and lowness of beginnings.* It is Gods way in the carrying on of his great and *glorious* works of wonder, ever to begin very low, and rise high by degrees. I shall instance onely in two things, both appertaining to Christs Kingdom, and the rather because (as hath been shewed) that it is the *great work* of this age.

1 The Kingdom of Christ in his Churches, it is a most *glorious work*, yet low in the beginning. The building of the

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the second Temple, which (as hath been said) was the type of this, had first a day of *small things*, which lookers on were ready to despise. Zach. 4. 10. *Who hath despised the day of small things?* before a day of great things. First, a foundation stone is laid, and then Zerubbabel the builder hath his hands holden forty years, before he can lay a top-stone, or bring the work to perfection. The planting of Churches in the Primitive times, what a *low beginning* had it; one Paul, and a few poor Fisher-men acting in this work, and that against all the world.

This is lively set forth in that Parable, *Matth. 13. 31.* *The Kingdom of heaven is like unto a grain of mustard-seed---* It begins as a grain of mustard-seed, which is the least of all seeds, and of this but one grain, not many; yet in the end it grows a *Tree* that the Fowls of the Heaven come to lodge in the branches of it.

2 The Kingdom of Christ over the world, the glory of this work is such, that when it shall be, the whole earth shall be full of the glory of it; yet *how little and low shall this work be in the beginning.* It is at first a stone cut out of the mountains without hands, little and weak, yet after, a great mountain filling the whole earth, Dan. 2. 34, 35. It is first a little one, after that a thousand, Isa. 60. ult. *A little one shall become a thousand---* It first begins in Sion, i. e. in the Churches, amongst a company of poor despised worshippers of Christ (whereof Sion was a type) *Psa. 2. 6.* *Yet have I set my King upon my holy hill of Sion.* Afterwards it spread it self over all the world, *Vers. 8, 9.* *Ask of me, and I will give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, thou shalt break them in pieces like a potters vessel.*

David's Kingdom (the most lively type of Christ's Kingdom over the world) how low and seemingly unlikely ever,

ever to rise, was it in the beginning? One *David*, a poor mans Son, a keeper of sheep, to be a King, and yet his Kingdom at present in the hands of another, a powerful King *Saul*, one chosen and annointed by God, to whom the whole Nation had subjected themselves, and under whom they had obtained glorious Victories. Who would ever have thought this Kingdom could have risen, and yet it did?

Christs riding into *Jerusalem* as King (which, I take it, did shadow out both these) it was upon an *Ass*, one of the most despicable of all the creatures; and yet, not upon a grown *Ass* neither, an *Ass* in his full strength, but upon a *Colt*, the Foal of an *Ass*, the weakest and most despicable, of the most despicable, *Matth.* 21. 5.

Thus it is Gods way in great works (especially in *Generation-work*) to begin *low*, and rise by steps. Now we shall find that *low beginnings* in the work of the *Generation*, have sometimes been a *discouragement* to persons acting therein. So in *Ezra's* time, when the foundation of the second Temple was laid, the *low* and *little beginnings* did so *discourage* the ancient men who had seen the glory of the former house, that it is said they wept with a loud voyce. chap. 3. 12.

2. At the powerfulness and successfulness of opposition against the work. As *Generation-work* hath never wanted *powerful opposition*; so sometimes *opposition* for a while hath been *successful* against the same. What *powerful opposition* shall be made against the work of God in the last times? viz. The setting up Christ as King in *Sion*, or his Churches you have foretold, *Psal.* 2. where we have *opposers* of a higher note, *Kings*, *Rulers*; *Opposers* of a lower rank, *Heathen people*: Yet all, *Prince*, and *Beggar* can joyn hand in hand to *oppose* Christs Kingdom.

And

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And how successful that opposition made by the adversaries of Judah was to the work of the Generation in the days of Ezra, whereby a stop was put to the work for many years together, is there recorded. And which is to be noted, the very opposition made by Judah's Enemies to the work; was, that which did exceedingly discourage and weaken the hands of them that wrought therein, *Ezra 4.4.* Then the people of the Land weakened the hands of the people of Judah, and troubled them in the building.

3 At Great ones holding off, and withdrawing their hands from the work. Generation-work hath seldom found the friendship of great ones; Have any of the chief Rulers or Pharisees believed in him?

In Nehemiah's time, the onely men that would not put their necks to the work of that age, were the Noble men, *ch. 2.5.* Their Nobles put not their necks to the work of their Lord. Now what a discouragement it is to the meaner sort to see the great ones stand off, or with-draw, who knows not?

It is observable, which I would not here pass over, that in that age in which the Jews shall be brought in, Gods first glorious appearing shall be amongst a middle sort of people, *Zech. 1.2.7.* The Lord shall save the Tents of Judah first-- i.e. God shall first begin to discover his glorious power; and make bare his arm of Salvation, not amongst the poorest of all, who have no Tents, no place of habitation, but are Vagrant and Beggars; nor the richest, who have their sumptuous Palaces, and royal Houses; but a middle sort of people, living in a plain, but an honorable and comely way, such as the way of living in Tents of old was; and the reason hereof is given, that the glory of the house of David, and the Inhabitants of Jerusalem, do not magnifie themselves against Judah, i.e. men of Princely and noble blood, dwelling in Courts.

or sumptuous Palaces, or depending upon such places, may not (as hath been the manner from the beginning) magnifie themselves against others, because in a rank of ranks below them. If this shall be the way of Gods dispensations towards that age, be not discouraged, in case we now who are fallen into the same, see many great ones withdrawing their hands from the work.

4 At the perfidious and treacherous dealing of some particular persons imployed in the work. It is no new thing in Generation-work, as to meet with oppositions abroad, so treachery nearer home. David in his work had a treacherous son Absolom, a treacherous Counsellor Achitophel. Nehemiah in the carrying on of his work had a treacherous Shemaiah, yea treacherous Nobles acting with him as chap. 6. 10, 17. Christ in his work had a treacherous Judas for one of his followers.

And what a discouragement treachery in some, is to others, that one instance of Absoloms treachery is proof enough, which did so sinke the heart of David himself, and the hearts of all his mighty men of valour, yea of the whole Country, that they fled weeping with a loud voyce from Absolom, 2 Sam. 15. 23. 30.

5 At the meeting with disappointments. Disappointments of expectations prove oft times discouragements at best disquietments to those that meet with them in the work. A disappointment did so dishearten bold spirited Jeremy, that he took up a hasty resolution to quit his hands of Gods work, chap. 20. 7, 8, 9. Yea Paul himself (though a man so watchful, active, and having such command over his Spirit, as none more) was so disquieted by a disappointment (and one would think it a small one too, only missing of Titus) that he lost a very fair opportunity of doing Christ service at Troas, 2 Cor. 2. 12, 13.

6 At unkindnesses received from those whose good and welfare we have ever closely pursued in the work.

It is a remarkable example, and pertinent to the thing in hand; that of *Moses*, *Exo. 17.* who having (as an instrument under God) brought *Israel* out of *Egypt*; carried them through the *Red Sea*; yea made it his business from first to last, above any thing of his own, to seek their good and welfare, meeting with so unkind a return (for all his tender care of them) as that no sooner did they want a little water, but presently they fall to chide with, and upbraid him, as men ready to stone him, *vers. 2, 3, 4.* He is so discouraged hereby; as that this very discouragement pusheth him into that sin against the work of his Generation; for which, and no other, he is shut out of *Canaan*, as compare *vers. 7.* with *Num. 20. 12, 13.*

7. At multiplied sentences of death put upon the work; This though it will take in some of the foregoing discouragements, which are but as so many sentences of death put upon the work: Yet because it may be extended farther, I shall here allow it a particular place by it self.

The more grace and mercy is wrapped up in any of Gods dispensations towards his people, the more and greater sentences of death are usually put upon that work which those dispensations call for, and by which, this mercy is to be ushered in. The dispensation of God towards *Israel*, in bringing them out of *Egypt*, was a dispensation full of mercy, and nothing more verified in the story of it then this, that multiplied sentences of death did attend the work. Before deliverance comes, they are in hard bondage; when deliverance was near, their bondage grows higher, and their tale of bricks is doubled. No sooner are they come out of *Egypt*, but they are instantly at death's door, being surrounded (as it were) with destruction; a Sea before them, Rocks impassable of either side, an host of armed men behind them, coming purposely to destroy them. No sooner is this danger over, but

wanting bread, the whole Congregation is ready to faint with hunger; and this no sooner past, but they want water, and are all at the point of perishing for thirst; and by that time this was over, Amalek, a warlike Nation, engageth them (who had never seen War) in the open wilderness. God had great mercy, mercy upon mercy for Israel, and here were great sentences of death, sentence of death upon sentence of death attending them, as they were in the way to it.

Now that which was the misery, and indeed the very undoing of this people, was, that instead of believing, when a sentence of death was over them, they were discouraged thereby, and straight way began to murmur, which murmuring of theirs in the end cost them dear, as the story will tell us.

But the principal thing in my aim is this, which is worth our observation, viz. That it was a most discouragement occasioned by a sentence of death, put upon the work of the Generation, through the evil report brought home by those spies sent to view the Land of Canaan, which was the fatal Rock whereupon the whole Nation of six hundred thousand men, and upwards (Caleb and Joshua excepted) did suffer shipwreck, as will appear by comparing Num. 13. 32. with Chap. 14. 1, 2, 28, 29, 30. A lesson for those to think of, who giving way to their discouragements, when a sentence of death is upon Christs cause, do flinch from the work of Christ in these dayes.

3 Take heed of envy against such whom God employs in the work of the Generation. Envy against instruments employed by God in Generation-work was a part of Israels sin, for which they fell in the wilderness, as Psal. 106. 16. They envied Moses in the Camp, and Aaron the Saint of God. Meer envy against Christ drew the Priests and people in Christs time to reject him, and

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in against the work of the Generation, *Matth. 27. 18.*
Mark 15. 10.

Envie of persons employed in the work hath oft-times raised opposition to the work it self of the Generation: That work, which if done by some should have found approbation, is therefore displeasing, because done by others. As said a Popish Cardinal in Luthers time: A reformation indeed is needful, and to be wished, but that Luther a rascal Prier should be the man should do it, this is intollerable.

4 Take heed of procrastinating that work which is the business of the present Generation, under a pretence that the time of doing of it is not yet come, neither are things ripe for it. This was the fault of those in Haggai's time (for which they are sharply reproved for it) who did put off the work of the building of Gods house, under pretence the time was not come, *Hag. 1. 2.* This people say the time is not come, the time that the Lords house should be built.

5 Take heed of limiting God to Ordinaries. My meaning is, in case ordinary means for the carrying on of the work be wanting, and cannot be had, take heed you do not so bind up God to these, as thereupon to desert the work. In Generation-work God in all ages hath allowed himself a latitude in working, not tying himself to Ordinaries. Now when God walks in a way of Extraordinaries, it is not only lawful, but a duty in case Ordinaries fail, to believe for Extraordinaries.

It was an extraordinary thing to believe that the bare striking of a Rock should fetch out water thence, enough to supply a million of people ready to dye for thirst; Yet because Moses and Aaron in an age wherein God walked in a way of Extraordinaries, did not believe, for this their unbelief, is severely punished, *Num. 20. 10, 11, 12.*

6 Take heed of neglecting the nick of opportunity that God puts into thy hands to do the work of thy Generation in. There is a day, and a nick of opportunity which God lets some persons have to serve their Generations in; which if let slip, they are gone (as to Gods using of them any more) and that past recovery.

Esfer had a nick of opportunity, which had she slipped, though deliverance should have arisen to Gods people another way, yet she and her Fathers house had been destroyed. There was a nick of opportunity that Israel had to enter Canaan upon the return of the Spies, which had they imbraced, the door stood open for them, but they neglecting it (though it were in a hasty fit, and a thing which presently too they recanted, wishing they had never done it) the door is shut, and now it is too late to repent it, for their carcases must fall in the wilderness. Take heed of loosing the nick of opportunity wherein thou mayest act for God, lest afterwards when perhaps act thou wouldst God will not own thee in his work.

7 Take heed of forecasting events, but do thy work and leave events to God. Jonas by forecasting events that God was gracious, and would therefore spare Nineveh; and then he should be esteemed a false Prophet runs from the work of his Generation, Jon. 4. 2.

8 Take heed of setting thy self upon seeming godly and righteous principles, when these clash with the work of the Generation. Many men look no farther then this case they have a principle which seems just and pious they think that will bear them out what ever they do. But had not Caiaphas so, when he was Lord chief Justice counselling and contriving the most notorious bloody design that ever saw light? What more righteous and seemingly godly principle than this, that one man should die to save the lives of many? yet this principle so just, so pious to an eye of reason was the Foster-father

of that most cursed nefarious act (I mean as acted by them) of putting Christ to death.

And here to add an instance or two more, borrowed of a worthy servant of Christ in these our dayes, because fitly applicable to the thing in hand. What more *righteous principle* than this, that it belongs to "the chief Ruler of a Nation, to see to the profit and glory of that Nation?" Yet *Pharaoh* setting himself upon "this *righteous principle*, only evil as "it did cross the *work* of that *Generation*, to the end his "Realm might receive no detriment by letting *Israel* go, "whose continuance in that bondage was so much for "their advantage, he, and his perish in their *principles*, "being led by these to act against the *work* of their "Generation. So what more *prudent* and *just principle* than this, that it is not meet to let a Potent Enemy "into the bowels of a Nation? yet *Sihon King* of the "*Amorites* upon this *principle* opposing *Israel*, at the "time in which God was leading them into *Canaan*, he and "and all his people perish by it. Take heed of doing all that thou conceits thou hast a *principle*, will bear thee out in doing.

Mr. Owens Sermon
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Parliament, Octob.
24. 1651. being the
Publick Thanksgi-
ving for our Viceroy
Deliverance.

9 Take heed of lending an ear unto such friendly respectful offers, which carry in the bowels of them (though guilded over with outward respect and friendship) a crafty design against the work of the Generation. As Generation-work hath never wanted a party who have by open force opposed the same; So likewise there hath mostly been a party attending of it, who by secret fraud and pretences of Friendship have sought to undermine it, which latter have oft-times prospered in their designs (through the over-much credulity of persons

implored in *Generation-work*) when and where the first have failed.

Was it not a very fair offer of *Moab*, (when otherwise they could not have their wills upon *Israel*, then) to come, and in a friendly way to call and invite the people to their houses, and to grant to them (though strangers, and men of different principles) liberty to worship with them? What a large shew of respect and curtesie was here? And yet no other but a meer crafty design to draw *Israel* to sin, by which (when no other way they could do it) they drew the wrath of God upon *Israel*, *Numb. 25*.

So was it not a very fair Petition of *Adonijah*, *1 Kings 2. 16, 17*. to ask *Abishag* the *Shunamite* to wife? a thing one would think no man could have blamed; yet *Solomon* spies out a crafty design, laid in this smooth Petition, which was to get the Kingdom, and consequently to put by the great work of that Generation, viz. the building of the Temple, which *Solomon* was appointed unto.

So likewise what a friendly motion, and seemingly full of dutiful respect and obedience, was that of *She-majah* to *Nehemiah*? *Chap. 6. 10*. wherein no other thing is pretended but the discovery of a dangerous plot in the hatching, and tender respect to the safeguard of his person, and yet this no other but a crafty design, to draw *Nehemiah* to sin, and to bring a flutte upon him, in managing the work of his Generation, *vers. 13*.

To say no more, What could be in outward appearance a more friendly offer then that of *Judahs* Adversaries, *Ezra 4. 2*. to come, and freely proffer their help, and to joyn with *Judah* in the carrying on that great work of Temple-building, which was the work

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work of that Age? Yea, and to do this at such a time when the work was despised, and had lien dead many years, the instruments imployed in it few and weak, so that laying all things together, one would judge that there could be nothing in their hearts more than good will to the work, and desire the same should prosper; when as yet there was no thing in all this fair shew but a crafty design lying at the bottome of it to obstruct this work of God, as vers. 4, 5, 6.

10 Take heed of making reason of State the rule of publick altings. Jeroboams reason of State made John perform by halves the work of his Generation, destroying the house and image of Baal, but winking at the Calves in Dan and Bethel. This reason of State was that which led a grave wise Counsel into a most cursed practice, viz. the voting the Son of God to death, John 11. 47. to the 54. The results of pure reason of State, are oft-times dangerous, most times contrary to the work of the Generation.

11 Take heed of setting up humane Laws above the work of the Generation. My meaning is, in case these two come in competition rather to choose neglect in the work of the Generation, than in any way to be offensive to humane Laws.

If the Commands of God himself, and the special acts of his worship are to give place (as hath been before proved) to the work of the Generation, then surely without any want of that due respect, that is; and ought to be given to mans Law, it may be said, and also without offence, that humane Laws are much more to stoop, and fall down to it; the Authority of God being above that of man.

In Esdras time there was a Law in the Kingdome of *Abasuerus*, and the foundation of it was no other but the priviledge and honour of the supreme Magistrate,

strate, that whosoever, man or woman, should come in unto the King in the inner Court, except such to whom the King should hold out the golden Scepter, he should be put to death, Chap. 4. 11. Which Law in it self was not evil, as it was merely Politick, respecting only the Honour, State, and Privilege of the King: Yet when the Cause and People of God lay at such a plunge, that without ingrenching upon this Law, Gods Cause in that Age must have fell to the ground; *Ester*, though uncalled by the King, yea more, having no other Command from God (as formerly hath been shewed) but only the visible Call of a *Dispensation*, pusheth upon the Pikes of the Law, and runs the hazard of the perill of death, and how wonderfully God did stand by her, and preserve her in so doing, the issue of this her dangerous attempt recorded in the History may sufficiently inform us.

12 And lastly, Take heed of conjunction with such who are not really hearted to the Cause of God, and the work of the Generation. When Israel went up out of Egypt a mixed multitude of Egyptians, and others that were not Israelites, went up with them, *Exod. 12. 38*. Which mixed multitude did afterwards prove a snare to them, even in the very work of the Generation, by drawing the Congregation to murmur against the Lord, *Numb. 11. 4*. And the mixed multitude that was amongst them fell a lusting, and the Children of Israel also wept again, and said, Who shall give us flesh to eat?

What need I relate that which every one knows? how godly *Asa* lost himself by his League with *Benhadad* King of Syria, and good *Jehoshaphat* by his compliance with *Ahab*, and *Abaziah*. And although it be true that the examples of the Kings of *Judah* are not in all things patterns for States and Kingdoms

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domes in Gospel-dayes to walk by ; yet the reason upon which the Seer reproves *Asa* because he relied upon the King of *Affyria* , and not on the Lord , fals as strongly upon professing States under the Gospel , as it did on him : who shall , I hope , be kept both from his sin , and so from his reproof : Which he shall continue to pray for , who is a friend to *Sions* prosperity , and also *Englands* welfare and interest , which is , and will be found solely depending on it. *They shall prosper that love thee, Psal. 122. 6. Amen.*

FINIS.

Sanctified, I shall say to walk by: yet the nation up-
on which the Spirit comes on, he because he relied upon
the King of Heaven, and not on the Lord, Jesus
Christ, upon whom the Spirit comes, as it
is written: who shall, I hope, be kept both from
the Spirit, and from the report: Which he shall con-
fess to every one, who is a friend to the Gospel, and
also to the world, well, and interest, which is and shall
be found fully depending on it. And I shall say to the
King of Heaven, Amen.

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Generation-work :

The Second Part.

Wherein is shewed, what the
Designs of God abroad in the World,
may in all likelyhood be, at this pre-
sent day; and in the days approaching.

Being an Exposition of the Seven
VIALS, Rev. 16.

And other Apocalyptical Mysteries.

*By John Tillinghast, the meanest and unworthiest
of Christs Laborers.*

Rev. 14. 7. *Fear God, and give glory to him, for the hour
of his judgement is come.*

Chap. 12. 12. *Therefore rejoyce ye heavens, and ye that
dwell in them; Wo to the Inhabiters of the Earth, and
of the Sea, for the Devil is come down unto you, ha-
ving great wrath, because he knoweth, that he hath
but a short time.*

Chap. 11. 18. *And the Nations were angry, and thy wrath
is come, and the time of the dead that they should be
judged, and that thou shouldest give reward unto thy
servants the Prophets, and to the Saints, &c.*

L O N D O N,

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in Popes-head-Alley, 1655.

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VIALS, Rev. 16.

And other Apocalypticall Mysteries.

By John Tillotson, late minister and now Bishop
of Exeter: Librarian.

Rev. &c. For God and glory is due for the death
of his judgment is come.
Chap. 16. 1. When thou shalt see these signs, and these
things shall come to pass, then the Lord will send
down his seven vials upon the earth; and
every one shall drink of the plague which he shall
drink: and he that is thirsty shall thirst more.
Chap. 16. 2. And when he shall have poured out the
seven vials, there shall be a great earthquake,
and there shall be such a tempest as never was
before, and there shall be such a darkness as never
was before, and there shall be such a cold as never
was before, and there shall be such a famine as never
was before, and there shall be such a pestilence as never
was before, and there shall be such a death as never
was before.

Printed in London, by J. Sturges, at the Sign of the
Anchor, in St. Dunstons Church-yard, 1691.

The Epistle Dedicatory.

To all those who love. and patiently wait for
the *Appearing and Kingdom of our*
Lord Jesus Christ,

Grace and Peace be multiplied.

Dearly beloved in our Lord,

IT is reported of the Primitive Saints, that
these words, the *KINGDOM OF*
CHRIST, the *KINGDOM OF*
CHRIST, were so frequent in their
mouths, that their malicious Adversaries
(willing to mistake the simplicity of their meaning and in-
tention) did make the words matter of *Fact*, charging
them hereupon with *Treason*; as if they had driven on some
design to get for themselves the Kingdom.

Whether the *simplicity* of the Saints in the age we live
in, who being come to the very *dawning* of the day, and
beholding the Lord *going up* to his Kingdom, cannot hold
their peace, but must cry out *HOSANNA TO THE*
SON OF DAVID, *HOSANNA IN THE*
HIGHEST, may through the *subtlety* of the old Ser-
pent have any such *abuse* put upon it, or no, I wave at
present. But this I am sure of, the first ages had not the
Kingdom of Christ so much in their mouths, but after
ages had it as little; their hearts were not so warm to it,
but the generations since have been as cold. And indeed

it

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it was *necessary* it should so be; for the *Beast* Antichrist being to rise in the world, who after his rise must continue to reign two and forty months, *Rev. 13.5.* it was needful therefore, to the end he might be *revealed*, that there should be (as the Apostle tells us *2 Thes. 2.3.*) a *falling away*, which falling away above all things was *necessary*, that it should be in the *Truths of Christs Kingdom*, no *Truths* being so diametrically *opposite* to *Antichrist* as these; others shake off his *leaves*, these pluck him up by the *roots*. If therefore the policy of the Dragon had not found out a way to brand *these Truths*, and by making them odious, to hold them down, his Kingdom must have *fallen* many ages since, for he should have had no *Beast* to resign his Power, Seat, and great Authority to. It stood him greatly in hand therefore by some means to cloud these, which by continuing to shine, would have nipped Antichrist in the bud; and this the wisdom of God permitting, to accomplish thereby in the end a more glorious design, which he effectually did.

Hence within the *fourth Century* (at the end of which the *Beast* arose) the *Truths of Christs Kingdom* (before generally received) began to be *condemned*, and to go under the odious name of *Heretic*.

Hence also we *find* not in the *Revelations* any mention made of *Christs Kingdom*, nor any noyse of such a thing in the world all the time of the *Beasts* reign; but the great cry of the dwellers on the Earth is, *The Beast, the Beast, who is like unto the Beast? yea the whole world wonders after the Beast, Rev. 13.3,4.*

But now in the *latter days*, as the *Beast* begins to go *down*, so do the precious *Truths of Christs Kingdom* again begin to *revive*, and have a *resurrection*.

Hence we *find* that as the *world* by degrees gets *rid* of the *Beast*, so is the cry in it still louder and louder of *Christs Kingdom*.

First,

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First, Amongst the *Saints* in the world, who no sooner have got so much footing as to stand and face the *Beast*, which before trod them down, and trampled upon them, but presently they make the world ring again, with the noise of *Christs Kingdom*. *Rev. 15.2,3,4.* And I saw them that had gotten the victory over the *Beast*, and over his Image, and over his Mark, and over the number of his Name, stand on the Sea of glass having the Harps of God, And they sing the Song of *Moses* the servant of the Lord, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints; Who shall not fear thee, O Lord, and glorify thy name, for thou onely art holy? for all Nations shall come and worship before thee, for thy judgements are made manifest.

Secondly, After this the *Beast* having received a mortal blow, the cry of *Christs Kingdom*, that was before among some *Saints* onely, is now more general, and runs among the multitudes, yea, the great ones too (of whom till this day we hear little) as *Rev. 19.6.* And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluiah, for the Lord God omnipotent reigneth.

Thirdly and lastly, Yet after this, upon the sounding of the seventh Angel (when *Christ* comes to take his Kingdom) it is then openly proclaimed with a great voice, *Rev. 11.15.* The Kingdoms of this world are become the Kingdoms of our Lord, and of his *Christ*, and shall reign for ever. And as an echo to this voice, the hearts of Gods faithful ones reply, v. 17. We give thee thanks, O Lord God Almighty, which art, and wert, and art to come, because thou hast taken to thee this great power, and hast reigned.

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Thus the *noyse* and *cry* in the *world* towards the *latter* end of Antichrists reiga, is very *different* to that which was in the *time* of his reign, then the *cry* was, *The Beast, The Beast*: now the *old cry* is up again, *The Kingdom of Christ, The Kingdom of Christ*.

Ye, notwithstanding the *cry* of Christs Kingdom shall at this day be so *loud*, shall not the *ears* of all, no not of the *Saints themselves*, be open to *hear it*; but *some* of them (as well as others) shall be so deeply wedded to the sweetness of *Antichristian worldly interests* that (to maintain these) they shall rather choose to *sit by the waters of Babylon*, than with the loss of them to stand with the *Lamb upon Mount Sion*; else what *need* would there be of any such *Proclamation* to be made, as we read, is immediately before *Romes ruin*? Rev. 18. 4. *Come out of her my people, that yee be not partakers of her sins, and that yee receive not of her plagues.*

And these who thus shall do, are not to be reckoned among those who in this great business followed not the *Lamb* at all, but among those who followed the *Lamb* some part of the way towards Mount Sion, but upon some turn, or falling in with some worldly pleasing interest, by the way did quit his company, before they came thither.

For this cause the *hundred forty and four thousand*, which stand with the *Lamb* upon Mount Sion, Rev. 14. 1, 2, 3, 4. are differenced from others, not in *this*, that they were *Saints*, and others not; nor in *this*, that they followed the *Lamb*, which others did not; but the difference is made to lye in these two things:

1 They were *Virgin-Saints*, which had not defiled themselves with women, i. e. were not espoused to any worldly interest, the desire of which is as natural to the hearts of men, as the desire of women; and particularly, they had never any thing to do with the interest of that

Whorish

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Whorish woman, spoken of *Chap. 17*. And this to be the meaning of the phrase the foregoing words do give it, which by a parallel phrase, setting forth the same thing, calls them the *Redeemed from the earth, i. e.* from earthly interests, as outward glory, honor, riches, &c.

2 They were such who follow the Lamb whithersoever he goes, *Vers. 4*. If the Lamb will go in strange untrodden paths, making his way over the necks of the Kings, and Princes of this world, they will follow him there. If in displeasing paths, turning about in a manner upon themselves, and treading under feet their beloved interests, dear, and near Relations, taking from them their outward glory and ornaments, yet they will make a turn with him, and follow him there: for they are such as will follow the Lamb whithersoever he goes. Now although there may be many besides these at this day, who may come under the more general Character of *Saint-ship*, and *followers of the Lamb, i. e.* for some time, yet shall they be found short of these particular Characters, *viz.* of being *Virgin-Saints, un-espoused to worldly interests, and followers of the Lamb not onely here, and there, but whithersoever he goes.*

Hence we have it specially noted of these, that they sing as it were a new Song, before the Throne, which no man could learn, but onely the one hundred forty four thousand which were redeemed from the earth, *vers. 3*. Why doth the Holy Ghost say *As it were a new Song*, and not rather a new Song? The reason I take to be this, because the Song for the matter of it in general, is the old Song, *i. e.* the same Song still, that all the children of *Sion* sung together upon their first coming out of *Babylon*. But now the Lamb their Leader, having upon his march towards Mount *Sion*, taken some strange, rough, untrodden, unexpected paths, which they upon their coming out did not so much as dream of, many of those who upon his

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first march set forth with him, with as loud a cry as the rest: begin now some to draw backwards again to *Babylon*, some to lag behind their Colours; and now they can sing with the rest no longer, i.e. they cannot now any longer own his Appearances and workings, praise him or magnifie his name for them; yet for all this, even at this time when many fall off offended, the *One hundred forty four thousand redeemed from the Earth*, they march on with the Lamb, singing still, owning, approving his works, resolving to keep him company whethersoever he goes. Now in this respect the Holy Ghost doth not term it a new Song, but as it were a new Song, because it puzzles most of the old Singers, seeming altogether new, and another to them, though yet indeed it is the same, the change being more in them, than in the Song, and the *One hundred forty four thousand* can sing it still.

Hence likewise this *One hundred forty four thousand* are spoken of as being a select and picked party called therefore, *vers. 4. The redeemed from among men, being the first fruits unto God, and to the Lamb*, i.e. they are (if I may so say) for the choyceness of their spirits above others in adhering to the Lamb their Leader, the very cream of men, such as the Lamb accounts his first fruits, i.e. makes more store of than of others, who yet may bee of his Corn, and a part of his Harvest too.

And as that which is not here impertinent, we may observe, that as the coming out of *Egypt* was in Old Testament times one eminent type of the Saints deliverance from Spiritual Antichristian bondage, for which cause the Antichristian State is spiritually called *Egypt*, Revel. 11. 8. and the coming out of *Babylon* afterwards, another; for which cause *Rome* in the *Apocalyp*s takes denomination from *Babylon*: So is it a thing worthy to be noted, as touching both these Types, that

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that *Generation* which by stirring let the work first on foot, did afterwards prove the *greatest* (I may say the *only*) *retarders* of it. For as touching the first, *WHO* hankered after the *Flesh pots* of *Egypt*, but that *Generation*? *WHO* though come out, yet had been brought up there: *WHO* moved the returning back again? but that *Generation* that came thence: *WHO* made light of the *great things* God did in the *Wilderness*? but that *very Generation*, who from the first had *seen his mighty Wonders* in *Egypt*.

As touching the *Second*, *WHO* are they that cry out, *The time is not come, the time that the Lords house should be built*? Hag. 1. 2. But that *very Generation* who came out of *Babylon* with great hearts at first to do the work; but were afterwards engaged in particular concerns, and private interests, *building seited houses for themselves*, vers. 4. hereby letting the work of their *Generation* lie waste.

And truly it is that which I have verily thought with my self, and that some time, namely, *That it would befall us in this Age, coming out of Antichristian Babylon*, even as it did them coming out of *Egypt* and *Babylon* of old, i.e. we should see those very persons who leading us out of *Babylon* at first, did cry, *Christs Kingdom, Christs Kingdom*, either by hankering after the *Egyptian Flesh-pots* of *Honor, Profit, &c.* (which once having tasted they cannot lose the relish of) *wholly to quit their first principles and affections*, and so set their faces back again to return into *Egypt*; or if not so, yet at leastwise (as the commers out of *Babylon* did, who were somewhat the better of the two) finding difficulty in going on, *make a stand on the way, there building seited houses for themselves*, i.e. advancing their own particular interests instead of helping forward the work of *Christs Kingdom*.

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What shall I any further enlarge upon this uncouth Theam, harp any longer upon this displeasing string? It was without doubt an ill Omen to Barnabas when he chose Marke to go with him to the work, who had before deserted it, that he should do but little in it. And indeed the Event proved it; for as by that act he lost the hearts of the Church, who recommended Paul and Silas to the Grace of God, but take no notice of Barnabas and Mark; So also is it observable, that from that very day, he who was so active before, we hear no more of him. True, he had this to plead, Mark was a good man, but Paul whose eyes were more open, saw, that notwithstanding his goodness, yet having once at a pinch deserted Christs Cause, he was not a man likely afterwards to thrive with, in carrying it on; and therefore wise, wary Paul, if there be no other way to clear his hands of him, for the works sake, rather than he will run the hazzard, he will bid farewell, even to his old beloved preaching, suffering Companion, Barnabas himself.

And now as for you (dearly Beloved) to whom I dedicate these Lines; I cœly say, The Book it self is yours, and whatsoever of the mind of Christ is discovered in it is yours. I shall therefore close up this my Epistle with the words of the Holy Ghost, Isa. 2. 12, 13 &c. For the day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low. And upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oakes of Bashan. And upon all the high Mountains, and upon all the Hills that are lifted up. And upon every high Tower, and upon every fenced Wall. And upon all the ships of Tarshish, and upon all pleasant Pictures. And the loftiness of man shall be bowed down, and the highness of men shall be made

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made low; and the Lord alone shall be exalted in that day. And the Idols he shall utterly abolish, Ezek. 17. 24. Then all the Trees of the field shall know that it is the Lord that hath brought down the high Tree, and hath exalted the low Tree, hath dried up the green Tree, and made the drie Tree to flourish. Isa. 9. 3. The zeal of the Lord of Hosts will perform this.

So beleeves he, who is,

*A poor unprofitable Servant
in his Masters Work,*

JOHN TILLINGHAST.

The Epistle to the Reader,

Christian Reader,



I was not in my thoughts when I put forth my former piece, which I was moved to do, partly for the encouragement of some, who had ventured far in the work of their Generation, and partly for the provocation of others, that should have appeared again upon the publick Stage whence few that climb up, come down any better than losers, if not from men, yet through that corruption that lodgeth in their own hearts: But being by more than one or two, upon the coming forth thereof, desired to speak my thoughts more clearly and particularly touching the Design or Designs of God in the Age we live in: And to that end, some proposing this Prophecy of the Vials, as a subject most suitable for such a discovery, which opened, they conceived would further unfold the Work of this Generation; and being added as an Appendix to the other, might be of use: Although considering how great the Task was, how mystical that Prophecy in particular, upon which the thoughts of good men were so various, and how unskilful I my self was in the general knowledge of the Prophets, which was a thing most necessary to such an undertaking, I did for a while lay aside wholly the thoughts of satisfying their desires; yet finding desires renewed, after I had given them over, I knew not but that it might be some call unto me, seeing nothing but my own discouragements lying in the way to hinder: Whereupon I resolved to

make

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make a trial, and as the Lord should come in with light, so to proceed, or give over; being encouraged hereto from that of Daniel, Chap. 12. 4. That the Book was to be sealed up but to the time of the end, when by the running too and fro of many (which implies a kind of duty) knowledge shall be increased; And also considering that a special blessing (surely to quicken our dull hearts to this Work) is annexed to the Book of the Revelations, both at the beginning and ending, whereas no Book besides it in Scripture hath the like, Chap. 1. 3. Blessed is he that readeth and they that hear the words of this Prophecy, and keep those things which are written therein, Chap. 22. 7. Blessed is he that keepeth the sayings of the Prophecy of this Book. These things were at first some encouragement to me, and are still refreshment to my Spirit, as touching what I have done; for though I will not say, I have in all things found the truth, (which yet I persuade my self is through Grace in some things here done) yet do I judge a liberty left for me, as well as others, to crowd into the number of that many, who run too and fro to finde it; and also do beleieve it is a thing may be done without prejudice to a mans grace, comfort, or communion with God, yea, as a help to all these, seeing that a special blessing from Heaven is pronounced to such as read, hear, and keep these things.

And as to the Treatise it self, I may give this account of it, That when I began, my thoughts, were not upon a second Part, but onely to have added this, as a brief Appendix to my first. But after I had taken a serious view of the Prophets and the Revelations, comparing one with the other. I saw so many precious ears of Corn lye scattered every where, that an eager desire of gleanings, made me forget my first resolutions, and this little Piece (which I had in my thoughts, laid out but for two

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or three sheets at most) upon the sudden to swell into a second Part, more large than the former. And truly in doing of it, I have been so far from moulding things according to any pre-conceiv'd opinion (which I find a thing most apt to deceive) as that (setting aside some general perswasions, which I had before as touching Christs coming) I have upon deliberate consideration, seen real cause to forsake some things formerly taken up by me; and to alter those general conceptions which before I had of the Vials, almost in every thing.

And notwithstanding I had some thoughts at first positively to lay down my own opinion in things referring to the Vials, without mentioning the opinion of others, yet did I afterwards judge it convenient for the satisfaction of such who delight to turn over Expositors, not only to lay down my own, but also briefly to insert those reasons, which pondered in my thoughts, made me see a necessity to forsake the old beaten paths, and seek a new; wherein I can speak it truly, I have not desired to be singular (though oft necessitated so to be) nor forsaken any man, so far as by right reason I have been able in my most serious thoughts, to bring his opinion, and the truth together; and where I could not, though I highly reverence the men, as inestimable of more worth for grace and abilities both, then a hundred such as my self, yet have I not durst to follow them, because I have taken it up as my resolution in this day (which through the grace of God assisting, I shall hold unto) not to follow any man, or men living, though I honor their holiness, and love their parts, any farther then I can see the truth, and them to follow that, nor for any respect whatsoever to forsake any man, so far as he appears to me to go with that; And in this resolution (as to the present work) I am confirmed, by considering that the knowledge of those Prophecies which relate to the last times,

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imes, is to be attained, not so much by settling upon old received Principles, as by running to and fro to seek new Light and further Discoveries.

If any inquire of me as touching the reasons, why I have forbore to mention the names of such Authors, as I have had occasion in this Discourse to deal with; my answer is, because I would not appear as an opposer of men, though for the love of truth I am an opposer of false Principles, which may be in the best man; and also because I would not give just cause, by bringing the names of good men upon the stage, to any who yet are living, or the friends or lovers of such as are deceased to be offended. I might adde another reason (with wishes it were otherwise) because many Professors in our dayes, are grown so wanton, that the very naming a good man, and shewing him to be in a mistake, is enough to make his name of little esteem, if not odious with some of them. And yet although I have suppressed names, have I alwayes laid the weight of their Reasons in the balance; not willingly concealing, nor extenuating by my laying it down, the strength of any one Argument, that whilst I was composing this Discourse, I could meet with making against me; which for any to do, I have alwayes judged a manifest sign of one, who rather seeks to make others think him a Victor, than to finde the truth.

Having given thee (Christian Reader) this brief account of the rise of this enterprize, and my progress in it, I have only two or three things to adde.

First, In case thou art one who art a young beginner, whose face is but newly set towards Truth, to seek it, let me commend to thee this one rule amongst many (which those who wait for the Spirit shall learn) it being that which the Author (being such a one as thy self) finding himself wearied, and quite tired out in seeking after

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after truth, whilst he hath addicted himself to follow now the opinion of this man, now of that; being able all this while to settle upon nothing, hath in the end been forced (as in other things, so in this) to have recourse unto; which is, to take the naked Scripture, and read it over, and by some distinguishing mark made in the Bible to sever those Scriptures, which in the Prophets and elsewhere treat of the last times, from other Scriptures whose subjects are different; which done, thou shalt then be able, by the help of thy mark to turn thy Bible over, and in a few hours to consider all that from one end of the Scripture to another, hath special relation to the last times (or by making a different mark to any subject into which thou desirest light) whence having first by comparing the whole together founded thy self upon such Principles as are contradictory to no part, thou shalt then be able to pass a right judgement upon the different minds and sayings of Writers, knowing when and where to chuse and refuse, as they agree with, or differ from the substance of that truth which in Scripture hath special relation, either to such a Time, or such a Subject, and as where this is carefully and understandingly done, there will be little need of the multitude of Authors; so where it is omitted, there will be little else save confusion to him that shall turn them over. And this let me say further, in doing of it, thou mayest promise thy self (through the help of the good Spirit) more full satisfaction then I will promise thee, from what I have written, or from any Book extant that ever I met with besides the Bible, and willingly I would have been here at the pains to have pointed out to thee those Scriptures whose subject is the last times, but that I judge that to read over thy Bible diligently thy self, and mark them out, will do thee much more good.

Secondly, In case thou art one whose delights and study

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Study runs this way, to pry into the mysteries of the last times, if he might teach, who indeed hath more need to learn, I would say, make stops sometimes, and look round about thee, lest while thou art running on, (supposing thou seest thy way before thee, thou dost unawares out run thy Leader, which if thou dost, thou wilt streightway be woodded, and wildred, and go to work with thy reason only, (which will never make good work) to hew the way thou shouldst go in; And further, never fear to make a turn out of the common road (though standers by cry, you are out of the way) if so be thou perceivest truth to have taken that path before thee.

Thirdly, If thou art one who art offended at the visible dispensations of this age, and upon that account no friend to studies of this nature, I only say, perhaps thy readiness, to be offended at what is done, and doing at this day in the world, ariseth hence from a not observing the signs of the times; study therefore these things a little; and more, take a wise mans counsel, Act. 5. 36. Refrain from censuring and opposing, for if the work now doing in the world be of men, it will assuredly come to nought; but if of God, happily whilst ye oppose, ye shall be found to fight against God.

Fourthly, and lastly, Whatsoever thou art, receive not what is written without triall, nor throw it away (upon a loose triall) with a Tush; the one is an enemy to thy comfort, for he that swallows meat whole, tastes not the sweetness of it; the other may be rather light, for he that's resolved to open his eyes but half way, must expect to see men like trees. And as things are now written with a spirit of infallibility, so as that all must be received; so neither (I hope) is any thing put in with so much levity as deserves to be cast out with a Tush; but rather lay Scriptures together, weigh things well, and then judge; Thus the Bereans did, and are called noble

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noble for so doing; whereas those who take things upon meet trust, and those who throw them away without any triall; are neither of them noble.

Only in case of trial, do not for one single Scripture, which may seem to thee to contradict any part, reject the whole, but rather lay Scripture to Scripture, till the whole of Scriptures is brought to some harmony, by which time possibly thou mayest see reason to be of my mind; if not, a better harmony being found, I shall (I so hope at least) with thanks for light, willingly relinquish my own, and come to thine.

And further, In case some things upon diligent search do evidently appear to be mistakes, do not therefore because of some weeds, throw away all the corn; he that will eat no corn, but what grew up without weeds must eat none at all; he that thinks to have truth from such imperfect creatures as we are, without error, erres himself whilst he so thinks.

And lastly, In case thou seeing reason for it, dost receive things, receive them not as bare notions, which will be little benefit to thee, or comfort to me, that I have laboured only to fill mens heads; but now and then suck upon them in thy Meditations, perhaps thou mayest find some sweetness in them, they have not been all dry bones to the Author in composing; who therefore in his composition hath studied plaineness and brevity (so far as will stand with weak capacities) that things might be fitted the more (without being tiresome or tedious) for thy meditations.

Let none wonder I have written out so many Scriptures at large, they were sent to me in writing, I thought they might be so to thee in reading, and it hath been sometimes a question with me, whether a defect in this, and a bare quotation of Chapter and Verse, hath not made the Writings of some more dry to the
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Reader, then otherwise they would have been?

I have no more (Christian Reader) save to beg thy prayers for me, in doing which, let me obtain thus much; That in case the Lord make any thing either in this, or my former part useful to thee, and affecting to thy heart, that in the midst of thy joyes, thou wouldest not forget to send a groan or two to Heaven in the behalf of the poor unworthy Author (who would not, had he not much need thereof, so publickly make this request, and having need, is glad he can do it) that the Lord would make, and keep him very humble, that the improvement of a talent of gifts, may not at all be prejudicial unto grace; Witball, that he may not at last, having pressed others to the work of their Generation, be himself found negligent, and as an unprofitable instrument be laid by therein, which he can never look down into his own heart, but he seeth real cause to fear, from which yet he hopeth (Saints helping together with prayers for him) he shall be kept, who is,

One that esteems it a most glorious Privilege to be of the number of those who follow the Lamb whithersoever he goes.

J. T.

GENE-




GENERATION-VVORK;

The Second Part.

Wherein is shewed what the Designs of
God abroad in the World may in all like-
lihood be, at this present day, and in the days
approaching.

Being an Exposition of the Seven Vials,
Revelations 16.

The Introduction.

S the Holy Ghost in the *precedent Chap-
ter*, and the *first verse of this*, hath laid
down several things as *preparatory* to the
following Vision of *Pouring forth the
Vials*: So do I judge it a thing most
meet and safe in this our *Exposition* to walk by the same
Rule; and *first* of all, as an *Introduction* to the whole,
to commend to the consideration of the Reader, these few
Propositions.

I. PROPOSITION.

*That the time of pouring forth the Vials, is then to be-
gin when Antichrist is going off the Stage, and
true Reformation hath gotten some footing, and the
Church of Christ which before lay hidden, and
invisible begins to appear.*

This

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This is clear Chap. 15. 2, 3. where as *Antecedent* to the pouring forth of the *Vials*, we have,

1 *Victory gotten over the Beast, and over his Image*—vers. 2, which is not in such a sense to be understood, as though the *Beast*, his *Image*, *Mark*, should hereby be abolished or destroyed: For then what need would there be of any *Vials* to be poured forth upon the *Beast* afterward, the work being done, and he destroyed already; or why should his *Mark*, and *Image*, be mentioned again in the first *Vial*? But the meaning is (as I conceive) that *Saints* immediately before the *Vials* begin to be poured forth, shall so far have gotten the victory over the *Beast*, as concerns either the safety of their own persons, or the doing of the work; yet *Antichrist* shall not have power over them to make them subject themselves to him, allow of his *Image*, *Mark*, the number of his *Name*; or else to persecute them, kill them with the sword, as in former times he hath done; nor shall he have such a power as to hinder them in the work they are going about, of pouring out the *Vials*.

2 *The Saints who have obtained this Victory, stand on a Sea of glass mingled with fire*, vers. 2. noting, that the *Saints* at this time, shall have attained to some degree of purity in Doctrine and Worship, so far at least, as to discern and renounce the gross Idolatries of *Antichrist*, which are set forth by his *Image*, *Marke*, the number of his *Name*; though yet they shall not have attained to that purity the Church of *Christ* enjoyed before the corruptions of *Antichrist* crept into it; For then there was a *Sea of glass, clear as chrystal*, Rev. 4. 6. here is a *Sea of glass*, but not yet so clear as *Chrystal*. Though this Reformation shall be pure, in respect of the impure, and filthy puddle of *Antichristianism*, yet shall it have some mud in it, in respect of the purity of the *Primitive* streams. And whereas this *Sea of glass* is said to be mingled with fire, it de-

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notes, that the Saints in struggling with the Beast shall not be without some sufferings on their part, though the victory falls to them, yet a mixture of suffering shall go with the victory: And also (as the wisdom of God is manifold) it may denote, that the contenders against the Beast, shall not as yet be so one amongst themselves, but that there shall remain hot jars and contentions amongst them, one party against another.

3 *The Temple of the Tabernacle of the Testimony in Heaven is opened, vers. 5.* That is, The true worship of God in his Church, which before was hidden and private, Saints worshipping God by stealth in corners, shall now begin to be publick and visible; though as yet this worship shall not be in so perfect and fixed a way as afterwards, therefore set forth by the Temple of the Tabernacle; for although the true worship of God was in the Tabernacle, Moses built upon the first coming out of Egypt, yet was the Tabernacle moveable, and the Worship therein not in all things so compleat, as in Solomons Temple afterwards.

Now find out the time to which these three Characters do most exactly agree, and then we have found the time where we are to begin the Vials; which not here to hint, I shall hence onely observe, That all those Expositors which begin the Vials with the *Primitive* times of the Church, or those who coming lower, do yet begin whilst the Mass of Sin was in his greatest state and strength, are not to be followed as guides in this thing; To all which Expositions, though nothing else were to be opposed, yet it is sufficient that the Vials are called the *seven last plagues* Chap. 15. 1.

II. PROPOSITION.

That the Vials are to be poured forth by Angels one coming out of the Temple, clothed in pure and white linnen, having their breasts girded with golden girdles, Ver. 6.

The meaning is, That the Instruments God will imploy in doing of the work (at leastwise for the swaying and ruling party amongst them) shall be such as have renounced the false Idolatrous worship of Antichrist, and imbraced so far as their light goes, the true worship of Christ, in which respect they are said to come *out of the Temple*; whose conversations shall be pure and unspotted, therefore cloathed in *pure and white linnen*, and their designs and actions for God in managing this great business (however judged or scandalized by others) shall yet be carried on with much sincerity, uprightness, and integrity, which as a *golden Girdle* shall be upon their *Breast*.

Hence not the *Turk*, nor the *Jews*, nor any of the Antichristian Princes or party, nor any other who are unconverted Idolaters, false Worshippers without the Temple, can be looked upon, or interpreted, to be the *Angels* of any of the *Vials*.

III. PROPOSITION.

That Gods call to the *Angels of the Vials* to pour out their *Vials*, is to be principally looked for out of the Temple.

The matter of their work is to be looked for in the word, that what they do be agreeable to that Rule; but the Call to go about the work, that is, without delay to pour out this, or that *Vial*, is mainly to be looked for out of the Temple. Chap. 16.1. *I heard a great voice out of the Temple, saying to the seven Angels, Go your ways; and pour out the Vials of the wrath of God upon the earth.* The meaning of the word, is not as if by one general command from the Temple, all the Angels were authorized at once to pour out their *Vials*; no, but as the Angels were distinct, so they had distinct calls; yet the Call of each came as a *great voice*; that is, with much power out of the Temple; God first setting strongly upon the hearts of his people in his Temple,

that such a work is to be done (*I Jesus have sent my Angel to testify these things in the Churches, Chap. 22. 16.*) who thereupon with a great voyce cry mightily to each Angel (*i.e.* such instruments as they see God hath raised up, and impowred) to do that work.

Yet understand this, I am now speaking not so much of the *general Call*, as a more *particular* and *special Call*, peculiar to this time of the Vials. The *general Call to Generation-Work* is (as hath been proved in my first part) *dispensation*, but now at this time, besides the *Call of Gods dispensations*, the instruments God shall raise up to ruin the Whore, shall have a more *particular Call* to this work, to the end they may neither flag nor draw back, namely the *loud and uncessant cry of the Temple*.

First, Hence the general voyce or cry of Gods people out of the Temple, is much to be heeded in that age, in which the Vials are pouring forth.

Hence secondly, Extraordinary actings, or actings in a strange and extraordinary way, are to be looked for, while the Vials are pouring forth; for is it not a wonderful and an extraordinary thing to attempt things new, and in former ages unheard of; and that upon this account chiefly that it is the general voyce, and cry of Saints, that they have it upon their hearts, this work must be done.

IV. PROPOSITION.

That the subject of each Vial, or the things or persons each Vial falls upon, are such onely as God hath accounted his enemies, and chiefly things pertaining to Antichrist. This is clear, for,

1. The matter of each Vial is *pure wrath*, yea *pure wrath*, as Chap. 15. 1. 7. Chap. 16. 1. and *pure and full wrath* is proper onely to such.

2. Each Vial is poured out upon the *Earth*, Chap. 16. 1. *i.e.* things *carnal* and *earthly*, persons out of Church and aliens to the *Commonwealth of Israel*; *Earth* being

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being 'opposed to *Heaven*, the true Church of God, or Spouse of Christ.

3 The Vials in particular will evidence this; For the first Vial falls upon such as had the *Mark* of the Beast, and worshipped his Image, Chap. 16.2. The third upon such as had *shed the blood of Saints*, and in requital had blood given them to drink, vers. 6. the *fourth, fifth, and seventh*, upon such as *blasphemed God under these plagues*, yet *repented not to give him glory*, vers. 9, 11, 21. And for the other two, that they likewise fall upon such, will better appear hereafter, when I shall come to open the subject of each Vial.

Hence, not Christ himself, nor the Scriptures, nor the Church or people of Christ, nor any such like thing, nor the inanimate creatures, as the *Sun* or *Elements*, may be accounted the subject of any of the Vials,

V. PROPOSITION.

That the effects of one Vial, do oft times run into another Vial.

My meaning is, the immediate following Vial, or the Vial following that may sometimes be poured out before the Effects of the foregoing Vial are wholly ceased; For although an order is so to be observed (the Holy Ghost having laid it down) as that we must not conceive all are to be poured out at once; yet it is unbecoming the Majesty of God, to tie him up so strictly to order, as to conceive the *punctum* of time ending one Vial, to be the beginning of the next. If man in his employments be not so to be tied up, much less God.

Hence we are not to straiten the *work* of the *Generation* to one Vial onely, that which for present we are under, because such may the case be, that before the Effects of one Vial are over, God may call upon his Servants (his Providence opening a door thereunto) to pour out another,

VI. And last PROPOSITION.

That the Terms and Phrases relating to the Vials, are not to be understood in a literal, (unless where either the Text it self, or consent of other Scriptures inforce it) but in a metaphorical sense.

For if we take the *Earth, Sea, Rivers, and Fountains* of waters, *Sun, Air, &c.* in a literal sense, how should a Vial of wrath poured out on these, be any whit more prejudicial (without a miracle) to Gods enemies, than his friends, who partake of the benefit of these in common with the other? Yea, how contrary to reason would it be, so to interpret the *third Vial*? for (as one saith) did ever Rivers and Fountains of waters literally *shed the blood of Saints*? or did God ever (in way of revenge) give them blood to drink?

Hence, Those of the Popish party, and such of our own as would put a literal interpretation upon the things here spoken of, are mistaken.

These few things (from which in the general some light already hath been afforded us, and of which more particular use will be found hereafter) being premised; I now come to treat of the *Vials themselves*, and of each in their order.

VIAL I.

1. *The SUBJECT of it,*

The EARTH.

Verf. 2. **A**ND the first went and poured out his Vial upon the Earth.

Of the whole Universe, *Earth* is the most gross part ; *Air* is of a subtile nature ; *Water* of a more gross ; *Earth* the grossest of all, as being the dregs and settlements of the whole. By *Earth* then, we are not here to understand, *Earth* as opposed to *Heaven*, i.e. the true Church, as vers. 1. but the *Papish Earth*, viz. the grosser part of Popery, or the Lees and Dregs of that Religion, opposed to the finer parts of it. Now these Lees and Dregs are no other but that damnable *Doctrine* of the Papists (by which Christs Mediation and Priestly Office, and so consequently the very foundation of Faith and Salvation is destroyed) which maintains Justification by works, upon which *poysonous deadly root* do grow the filthy abominations of their Mass, their Crosses, Indulgences, Invocation of Saints, Purgatory, Penance, Pilgrimages, Monkish-life, &c. which in respect of their *Discipline*, though that be impure, may yet well be called the Dregs, as being far more impure.

Upon these filthy *Dregs of Romish Doctrine*, began the first Vial to be poured forth by *Luther*, and other Worshippers of those times, who by the light of truth made such a discovery of the unsoundness, yea, perniciousness thereof, as that now the same began to be odious in the eyes of all. And that here (and no where else, either

sooner or later) we are to *begin* the Vials, is clear, because no time doth so exactly agree to what wee have said concerning the time in our *first Proposition*, as this doth.

That discovery of the filthiness of these things, which was more ancient, in the times of *Wickliff*, *Hus*, the *Waldenses*, and *Albigenses*, could not be any part of this Vial, for the grounds of our *first Proposition*; and also because that discovery served onely to deliver the faithful ones of those times, from the *poysen* of these abominable *Errors*, not having any such effect as to destroy them in others, for they remained still in credit with the generality.

2. The EFFECT.

A noysom and grievous Sore. And there fell noysom and grievous Sore upon the men which had the Mark of the Beast, and upon them which worshipped his Image.

Our Expositors do generally understand this *Sore* to be that inward vexation, envy, wrath, fury, madness (which as an inward *Sore* torments those in whom it is) that befell the *Priests*, *Monks*, *Canonists*, with all that Rabble, who had the *Mark of the Beast*, and worshipped his *Image* upon the pouring out of this *first Vial*. But according to this Interpretation, the Effect of the Vial should be no other, but a tormenting of the men who were the upholders of the evil, and not a destruction of the evil it self; whereas indeed the proper and natural Effect of every *Vial*, is a destruction of the thing it falls upon. It is not amiss therefore to seek yet some other interpretation of these words. And what if we say thus? That look as it is with a man, or men, that have noysom grievous Sores upon them, others loath them, withdraw from them, cannot bear their presence or company; So did it now befall the men who

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were the Authors and Assertors of these abominable Idolatries.

The generality of the people who before adored them as Gods, not once calling their principles or practices into question, did now by the pouring forth of this Vial, come so palpably to discern the gross and horrible Idolatry of these their Forgeries, as that they began to loath and abhor, not only the things themselves, but the very Assertors of them, and to withdraw from them as infectious persons, full of grievous and noysome Sores; so that now they can no longer delude the people, and draw them to a loving and liking of these things, as formerly they had done; no, but themselves with their principles and invention are become odious, and a filthy stinking Sore in the eyes and nostrils of the Commonalty. *Which Effect*, how evidently it did shew itself in *Germany*, and here with us in *England*, and also in other Nations, about this time, upon the preaching and writing of the forenamed Worthies, with others their fellow-helpers, is by many sufficiently recorded.

Thus much as touching the first VIAL.

VIAL II.

1 The SUBJECT,

The SEA.

Verf. 3. **A**ND the second Angel poured out his Vial upon the Sea.

By Sea here, we may not (as some) understand Nations, because they are a part of the Subject of the next Vial.

Now yet (as others) the corrupt Doctrines of Antichrist, concluded upon in the Council of Trent, which
(say

(say they) the learned *Chemnitius* poured out this Vial upon, in his Book called, *Examen Concilii Tridentini*, because (as hath been said) the former Vial fell on these, to which (the Subject being still the same) it is more proper to refer the labours of those godly men, who after *Luther*, still continued to lay open these things in their colour, than to account the same, the pouring forth of another Vial.

Nor yet as a later Writer, the *Political State of the Roman Empire*, which did suffer detriment by the late *German War*. 1 Because the Effect of that War fell as heavy upon Gods people there as his enemies; whereas the Vials are upon enemies only, as our fourth Proposition proves.

2 Because notwithstanding those shakings, the Empire is yet standing, whereas the shaking of the Vials is such a shaking, as destroyes and removes the thing shaken.

3 Because the *German Empire* is (as in its place shall appear) the Subject of another Vial.

But by *Sea* we are to understand the *Discipline of Rome*, as under the former their *Doctrine*; or to speak better, the *Romish Hierarchy*, in whose hands the power of *Discipline* lyes, made up of a *Pope*, *Cardinals*, *Archbishops*, *Bishops*, together with the *inferior Clergy*, who receive their power and standing from these, which is by themselves called, and to us known, by the name of the *Sea of Rome*, the *Popes Sea*, the *Cardinals Sea*, the *Bishops Sea*, &c.

And truly this monstrous Beast, though his Rise is out of the *Earth*: *Rev. 13. 11.* yet doth he exercise all the power of the *first Beast* (*vers. 12.*) whose Rise was from the *Sea*, *vers. 1.* and therefore is not amiss called in this second Vial, where the downfall of his power is spoken of, by the name of the *Sea*, whence his power is primarily derived.

And

And indeed, look what neer affinity there is betwixt the Sea and the Earth, they bordering *one* upon another, the same is betwixt *Discipline* and *Doctrine*. And as the *Sea* girts in the *Earth* on every side, so that which is as it were the Girdle, holding together all the gross, earthly superstitions, and inventions of Antichrist, is an absolute tyrannical power of *Discipline*, imposing principles, wayes, and forms upon the consciences of men wherefover the same is set up.

If you ask me, *When was this Vial poured forth?* I answer, In the yeer of our Lord, 1641. it had its beginning, (though the Effects of it are not wholly over as yet) when the Parliament of *England* did vote down *Arch-bishops, Bishops, with all that crew, root and branch, declaring their office and standing to be Antichristian*; for although some sprinklings of this Vial fell on them before, yet the pouring of it forth, which gave them their fatal and deadly blow, cannot more fitly be applyed to any time than to this, when by the Law of a Land, yea that Land too, which is by some reckoned the first of the Horns of the Beast, the just judgement and indignation of the most High was poured out upon them, in such maner, as that not only they, but all other ever since, who have gone about to assume to themselves a Lordly power over Christs little flock, have fallen through the powerful Effects of it.

And that which will not weaken this Interpretation in case it be considered, is, that as the two great things of Jesus Christ that Antichrist had invaded, were his Priestly office, and Kingly; The first by his pernicious *Doctrine*; The second by his absolute tyrannical *Discipline*: So the first remarkable blow that Antichrist ever suffered, was in detecking and destroying his cursed *Doctrine*, and gross Idolatries by it maintained, with which he had made an invasion upon the mediation and *Priesthood* of Christ, which

which being done, because yet Christs *Kingly* office was invaded by an Antichristian Lording *Discipline*, Christ therefore (that he might fully recover his own, before he invades his enemy) makes it his next attempt to regain into his own hands his *Kingly* Power and Authority, which to do, the very next remarkable blow that befalls the Man of Sin (after the hot controversies about Christs Mediatorship, and our justification by Christ alone began to cease, the Saints in this having obtained a compleat victory, and given their Adversaries both the rout and ruine) is in his Lordly Tyrannical *Discipline*, which straitwayes now begins to be questioned; yea not onely questioned, but finally is shaken, yea thrown down as Antichristian, and that by Law.

If it be said, That *Arch-bishops, Bishops, &c.* are but an inferior and an inconsiderable part of the *Romish Hierarchy*, and therefore the downfal of these, seems to have too much put upon it, whilst the same is made a principal Effect of that *Vial*, which is poured out upon the *Hierarchy* it self.

To that I answer, though inconsiderable and inferior, yet are they a part of the *Hierarchy*, whose standing is by the same power, and upon the same bottome with the rest: And had it not been for a *Vial* of wrath poured upon the *Hierarchy* it self, these as parts of it could not have fallen: Neither is it necessary that the pouring out of the *Vial*, should sweep away the whole at once, for that were to destroy Antichrist with one *Vial*, and not with *Seven*.

If it be further objected, that this hath been done but in our Isle of Great Britain, the *Hierarchy* even at this day in most of the Kingdoms subjected to the Beast being in as full and absolute power as ever.

My answer is, That so long as the Isle of Brittain is reckoned amongst the Horns of the Beast, it is sufficient, though

though but in one Horn this be done; for neither did the former Vial extend it self to all the parts of the Papal Kingdome (for the greater part lye rolling in the very Lees and Dregs of Popery unto this day) nor indeed shall any of the Vials, the last excepted, be poured out upon the Kingdome of the Beast in general, but some fall upon one part of it, some another.

2 The EFFECTS.

1 EFFECT.

The Sea becomes as the blood of a dead man.

And it became as the blood of a dead man.

That is; That Hierarchy which before went for pure and Apostolical, did now appear through the pouring out of this Vial upon it, to be a *Sea of blood, i.e.* a wretched Seat of cruelty; yea *blood of a dead man, i.e.* corrupt, filthy, stinking.

2 EFFECT.

Every living soul in the Sea dyes.

And every living soul dyed in the Sea.

That is, All those who stand by the power of, have their dependance upon, or livelihood from this *Hierarchy*, are by the Effects of this Vial, *despoiled* of this their Antichristian standing, power, and livelihood, and so *dye* a civil death.

How visible these Effects, for a great measure, have already been with us in *England*, and will be more as yet, before the after-drops of this Vial are over (which if I mistake not, the present National Ministry in *England*, being but as twigs growing upon the former stock, both must, and shall feel) it is in a manner superfluous here to adde. And although I conceive the Providence of God hath brought us at this day under the next Vial, yet
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is there still a relique of this behind ; the Effects of one Vial ordinarily running into another (as in our fifth Proposition) and a generation of men that have long deserved it , yet for the greater part of them hitherto escaped the blow, shall feel it.

Thus much as touching the second VIAL!

VIAL III.

I The SUBJECT

The Rivers and Fountains of waters.

Verf. 4. **A**ND the third Angel poured out his Vial upon the Rivers and Fountains of waters.

By Rivers and Fountains of waters, we are not here (as most) to understand the Bishops and Doctors of the Romish Synagogue, because (as hath been proved) the foregoing Vial fell upon them.

And also secondly, because though they have been causers and promoters of shedding the blood of Saints, yet the act of blood-shedding hath ever been by another power, to whom being condemned, they were turned over to be executed; and as the blood of Christ, though caused by the Priests, is yet said to be shed by Pontius Pilate, because by his power the thing was acted; So the continual blood-shed of Saints in the Kingdome of Antichrist, though caused by the Bishops, may yet be said to have been done by the Civil power, because by that power the thing hath been acted.

That by Rivers and Fountains of waters, the Jesuits should be here meant (as a late godly Writer judgeth) seems not probable to me; 1 Because they are no where in all this Book set forth by any such name. 2 Because had this Vial been poured out, and that (as is judged) some years

years past upon these, most surely this generation of men had not been so rife and active, and that in all places, as at this day they are. 3 The Jesuits (setting aside what they have done in a secret way by Treachery, and that of some few only) have not been actors any whit more in *shedding the blood of the Saints*, than their Fellow-companions the Bishops and Doctors of the Romish Synagogue. 4 And lastly, The time assigned for the doing of this, was many years before the second Vial was poured forth, and therefore a thing most unlikely that this should be the meaning.

A late worthy Writer upon the Vials, in this (as in many things else) varies from the common-road of Expositors, understanding by *Rivers, States, and Kingdomes, by Fountains of waters, the Heads of these, namely, Kings, Parliaments, Statesmen, &c.* upon whom this Vial is poured forth.

To this I do the more readily assent.

1 Because the former Expositions cannot stand, for the reasons aforementioned.

2 Because the ordinary use of the words give this to be the meaning; For *Rivers and Waters* in Scripture-phrase signify *People and Nations*, Ezek. 32. 2. *Son of man, take up a lamentation for Pharaoh King of Egypt, and say unto him, Thou art like a young Lion of the Nations, thou camest forth with thy Rivers, and troubledst the waters with thy feet, and fouledst their Rivers. Isa. 8. 7. Now therefore behold, the Lord bringeth upon them the waters of the River strong and many, even the King of Assyria. Rev. 17. 15. The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and Nations, and Tongues.* The Fountain in common language is as much as the *Head* of a River, whence it ariseth, and by which it is nourished.

3 Because the reason of the Vial, vers. 6, *For they have*

have shed the blood of thy Saints, doth (as but now was shewed) more fitly agree to those who have hitherto been the Actors in shedding the blood of Saints; than to any other.

4 Because this Interpretation doth make a glorious concurrence and harmony, betwixt the order of Gods workings hitherto (since the Vials began to be poured out) and the order of the Vials: For the first remarkable thing wherein the hand of God appeared against the Beatt, was in the detection of, and destroying his damnable doctrine, and abominable Idolatries. Next pouring contempt upon, and pulling down the *Antichristian Hierarchy*. And the very next thing remarkable since that, hath been the shaking of some Nations, and removing from their seats their Kings and great ones, who were secret friends unto, and supporters of this Throne of iniquity; accordingly, the first came under the *first Vial*, the next the *second*; And why may not the *third*, being a thing remarkable, and distinct from the other, come under this *third Vial*, we are now speaking of?

2 The EFFECT.

The Rivers and Fountains of Waters become blood.

And they became blood. That is, Wars do arise in those Nations subject to this third Vial, to the involving the people in blood, yea causing the blood of chief Heads and great ones to be poured forth. How within these few yeers past, our Rivers in England, and the places subjected to it, have run blood, yea the Fountain head hath sprouted blood, is sufficiently known to all men. Now the reason why I interpret blood here according to the Letter, is, because a necessity so to do lyes upon me, and that from the very words, for *such blood* as hath been shed

shed by the Rivers and Fountains of waters, such blood by way of retaliation is given them to drink, *vers. 6.* but blood hath been shed by them in a literal sense, therefore God in their own kind, repays them again, and they become blood.

3 An ADJUNCT.

(Which I so call, rather than an Effect, because properly it is not an Effect) and that is, *A Justification of God in these terrible executions of his wrath upon them.*

1 By the Angel of the Waters.

Vers. 3, 6. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus :

For they have shed the blood of Saints ; and Prophets, and thou hast given them blood to drink, for they are worthy.

The Angel of the Waters, is that Angel who shall be used to pour out the Vial of Gods wrath upon the Rivers and Fountains of waters, called *Angel of the waters*, because he hath a power over the Waters, to pour out Gods wrath upon them ; Which *Angel* shall at this day acknowledge, that notwithstanding the things themselves done by *this Vial*, are strange, and to be wondred at, things unthought of, unheard of ; yet being done, that the hand of God in them is marvelously just, and to be magnified of all his people, being the just recompence of the injuries offered to, and the blood of Saints. How in the midst of those great and wonderful changes, and revolutions that of late years have been in *England*, the hearts of all those who have gone along with God in these glorious dispensations and mighty works of wonder, have been (notwithstanding the continual offence of sinners, and of the greater part) carried out to justify God,

God, and say, *Thou art righteous, O Lord, &c.* cannot by them be forgotten.

2. *By another out of the Altar.*

Vers. 7. And I heard another out of the Altar say, Even so, O Lord God Almighty, true and righteous are thy judgements.

The Altar was the place upon which Sacrifices being slain, were laid to be consumed. It signifies a suffering condition, and so is used, *Rev. 6. 9, 10, 11. I saw under the Altar the souls of them which were slain for the word of God, and for the testimony which they held. And they cryed with a loud voyce saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?* Only with this difference, the sufferings there spoken of were unto death, and martyrdom, and therefore they are said to be *under the Altar*; but here, though their sufferings are great, yet not to death, and therefore they cry out of the Altar, though they are upon the Altar, yet not so, but that they can still give testimony to Gods work in the world. The second Testimony therefore coming out of the Altar, or from the Altar, denotes the persons bearing this testimony to be such as lye under great sufferings, who out of the Altar, i.e. in the midst of all their persecutions, do yet give testimony that the strange astonishing and unwonted Effects of this Vial, are no other but the true and righteous judgements of God, inflicted upon those, upon whom this Vial is poured out.

How suitable hereunto is that Testimony not long since sent over, by some exiled Bohemians from Lissa in Poland, to us in England, written by one of the banished in a little Book, intituled *Clavis Apocalyptica*, who in pages 103, 104. speaking of the great Revolutions in the Isle of great Britain, and particularly mentioning that of the Fountain Head becoming blood, he (though yet as one amazed

amazed at the thing) saith, thus; *We must by vertue of that clear Text, say with the Angel, Lords thou art righteous, because thou hast judged thus.*

Two things from what I have said, are worthy observation.

First, That this Vial hath a *double* attestation going along with it, (which is not found in any other Vial) of the Righteousness, Justice, and Equity of the things effected by it; Why so? I take the *reason* to be this, because the things done under this *vial*, shall be so strange and amazing; so besides the ordinary path and course of Providence, and without former President, as that the legality and justice of them shall be called in question by most; and therefore we have a *double Testimony* (that out of the mouth of two Witnesses, or two sorts of Witnesses, the righteousness of Gods wonderful works might be made manifest) confessing Gods hand herein, and the same to be *most righteous* in the doing of them.

2 *The persons bearing this testimony are;*

1 *The Angel of the waters;* that is, the instruments themselves, that God will use to do these great things by, who shall in their consciences be abundantly satisfied, and bear publick testimony that the things are righteous.

2 *Another out of the Altar, i.e. Saints* in a suffering condition from some more remote place, who hearing these things shall also cry, *Lord thou art righteous.* Why do these two bear witness only, and no other? The *Reason* may be this, To teach us that the effects of this Vial shall be such, that hardly any but those who are either deeply engaged in pouring of it out, their hands, hearts, or prayers going with the work, or such who are under great persecutions for Christ, and thereby dis-engaged from all worldly interests, shall be able to say concern-

ing the things done, Lord thou art righteous, in the doing of them.

Obect. If it be said, That there are Saints in Scotland and Holland, who in the time this Vial is pouring forth do suffer much. why do not they wish these other, come in, and cry, Lord. True, and righteous are thy judgements?

I Answer,

1 Because, though they suffer, yet are not they upon the Altar, under suffering for the cause of Christ, but rather upon the Stage of this world, suffering for love to a worldly interest which fain they would uphold, when God is throwing it down. 2 Because they are mixed in the crowd with those men, and have shaken hands with that interest upon which this Vial falls, and therefore it is no wonder that the righteousness and justice of it should be hidden from their eyes.

Quest. If any now shall ask me, What Nations I judge those are, that are more immediately subject to the Vial?

I answer, England, with its Territories, the Low Countries, and France; And my reason is, because where the blood of Saints hath been in a more eminent manner poured out, there in all likelihood is this vial to fall, this being the reason of pouring it forth, they have shed the blood of thy Saints, vers. 6. but setting Germany and Italy aside (which come under the two next Vials, and therefore not to be brought in here) it is in England, the Low Countries, and France, that the blood of Saints hath been most eminently shed; Witness the blood of Saints spilt in England in the dayes of King Henry 8. Queen Mary: I need not say King Charles his Re:gn too. In the Low Countries in the dayes of Duke d'Alva, who made it his boast, that he had there put to death 36000 Protestants, besides many that suffered there likewise under other Princes. In France, the cruel barbarous Daughter (which

VIAL III.

continued for many yeers) of the *Waldenses*, *Albigen-
ses*, the late horrid massacre at *Paris*, and in many other
parts of that Kingdome; therefore though possibly the
droppings of this Vial may afflict some other Nations, so
far as the blood of *Saints* hath been spilt in them, and by
them, yet more immediately, and directly (in such manner
as to break their whole frame, and alter their Civil con-
stitution) this Vial falls upon *England* with its present
Territories, the *Low Countries*, and *France*, whereof
the first hath already felt it; the second now feels it,
and he who is coming to render recompences for the
blood of *Saints* shed in the other, stands at the
door.

Object. If it be said, *But since the time that blood
hath been shed in these lands, there have been* (especially
in *England*, and the *Low Countries*) *very great Al-
terations, the ruling powers who then were Papists being
now Protestants; yea the generation of persecutors is
now extinct, and in their graves: How then can it be
just with God to pour out the Vials of his wrath upon
these Nations, and their present Heads, for what was
done formerly, seeing these powers cannot help what
their forefathers did. yea are reformed, and do disclaim
whatsoever in this way was done by them?*

To that I answer, out of the words of Christ to the
hypocritical Scribes and Pharisees, *Matth. 23.* who out
of respect to the *Prophets and righteous men that suffer-
ed by their forefathers did build the Tombs, and gar-
nish the Sepulchres of the Martyrs*, *vers. 29.* saying,
*If we had been in the dayes of our Fathers, we would
not have been partakers with them in the blood of the
Prophets*, *vers. 30.* And not only so, but also they were a
mighty reformed generation, in respect of those *Idola-
trous wayes* their Forefathers walked in; yet because they
did still retain that *hatred to Christ*, and true holiness, in
their

their hearts, which was in their Forefathers, and the reformation they gloried in, was only outward and hypocritical; therefore, saith Christ, (vers. 35, 36.) *upon them, and that generation should come all the righteous blood shed upon the earth.* So may I say, though *England* of late yeers, reformed to what it was in *Queen Maries* dayes; and *Holland* at present is, to what it was in times of Popery; Yet because the late *Head* and *Heads* of *England* had, and the present *Rulers* in *Holland* have the same malice and hatred in their hearts against the Truths and People of Christ, that was in the hearts of their Forefathers, and the Reformation that was in the one, and is in the other, only outward, and hypocritical; therefore it is just, exceeding just with God to recompence the blood of the Saints shed in the times of their Forefathers, or former Rulers, upon the *Heads* of the *Rulers* and *People* of this *Generation*. Yea God will the rather do it, because it is his way (as our instance proves) to punish the sins of a prophane and Idolatrous Generation, upon a formal and lukewarm Generation, who have a shew of holiness, but are enemies to the power.

Thus much as touching the third VIAL.

Hitherto the Vials foretel things past, and events answerable to the things foretold we have seen, save only that part of the third Vial, which doth more especially relate to the *Low Countries & France*, which is yet behind. The events whereof begin already to shew themselves but will in due time more fully appear. As for *England*, it having drunk of this cup in the first place, and that so deeply, as that its old constitution is thereby destroyed, and what shall the same being passed from us, it gives me some ground to hope (though not for our worthiness) that the day of Gods wrath upon *England* is over; though yet for ought I know, some refining fire (being as the after-drops) to purge

purge out the remaining dross (if otherwise it bee not done) may notwithstanding be kindled amongst us.

The following *Vials* speak of things yet to come, and the events of them are *Prophetical* and therefore as we have great reason to be very jealous lest through any contrived mould of Gods workings beforehand, suitable to somewhat, which either our natural, or corrupt desires, or our conceived fancies incline us to, or lest through a pinning our faith too much upon the authority of others; or on the contrary, a desire to be singular from all; or through pre-engagements to this or that particular party or interest; or straining some notion which hath a truth in it too far; or any other such like way or end, by which Saints lose their guide, we should unawares be drawn into mistakes: So on the other side, to be very humble and sober, much in waiting upon the Father of lights for light; as also, circumspect in observing, wary in judging those several hints which may be offered, or may offer themselves for truth; to the end, if possible, and so far as is the good pleasure of the Father, that truth shall be made known, mistakes may be avoyded. Which that my self may not swerve from in the following work, let the merciful Lord be the light and strength of his poor servant.

VIAL IV.

The Subject of it.

The SUN.

Verf. 8. **A**ND the fourth Angel poured out his Vial upon the Sun.

By *Sun* here cannot be meant (as some) Christ the Son of Righteousness; nor (as others) the Scripture revealing Christ; for the manifest truth of our fourth Proposition,

as also because according to either of these opinions) the Subject of this Vial, is made singular from all the rest, for the Subjects of every of the other Vials are things evil, and peeces of Antichrists and Satans Kingdome, and confessed so to be ; but according to these interpretations, the Subject of this Vial should be good ; either Christ himself, or one of the principal things , and of greatest value pertaining to his Kingdom.

A late worthy Writer, who interprets this *Sun* to be some high, eminent *Head of State*, who like a *Sun* in the Popish world upholds all; and by his splendor and government giveth strength and lustre to all ; Like as the *Sun* in the created world, by its light and motion, guides and moves the forces of nature ; he that hit the mark in general, but not having pointed who, or what this Head hath yet left room for a more particular inquiry.

By *Sun* therefore (as some others more fitly and rightly judge) we are in this place to understand the *German Empire*, or *House of Austria*; but these also in the application fall under a mistake. whilst looking upon the late *German War* to be the Effect of this Vial, they bring us down to the fifth or sixth Vials ; which opinion for our two first reasons laid down to disprove the very same opinion (urged by another Author, and to another end) in opening the Subject of the second Vial, cannot stand with truth.

And here, by the way, I cannot but give the Readers hint, how easie a thing it is to be deceived by likelihoods. The *German War* having in it the likelihood of a *Vial*, hath given occasion to some to bring it under the second, to others under the fourth, whereas indeed it properly belongs to none. Spiritual prudence and direction from above, is wanting in nothing more than this, to judge aright of likelihoods.

Yet although in respect of the time they step aside,

that yet they have judged aright concerning the Subject, is clear; because the *Sun* here being to be understood of no other *Sun* than that which shines in the *Antichristian* world, or *Popish Horizon* (for it is upon that world, and that alone) all the Vials (the two last excepted) are to be poured forth) it cannot to any be so properly and partly applyed, as to the *German Empire*, or the *House of Austria*; which although for present, through the late War, it hath suffered an eclipse in respect of its former lustre and beauty; yet was it when *Antichrist's* Kingdom was in its highest altitude, and the top of its glory, the very *Sun*, and glory of that Kingdom.

And that which doth yet more strongly confirm me in this conjecture, is, the consideration how exactly the same, according to this interpretation doth agree both to the time and place of the Witnesses killing, and rising; for that they about this time lye dead in that street of the Great City, (the very, and only place they are to be slain in) and shall shortly there arise; some weighty grounds for proof hereof, are laid down by the worthy *Author of Clavis Apocalyptica*, of whom mention was made in the foregoing *Vial*, to which it were not impossible to adde some farther proof, though here to do it would be to make this word by the by, swell into a *Traкт* of it self, and therefore I forbear, not without some hopes and expectations, that instead of *verbal*, the thing by *real* Arguments may prove it self ere long. Onely adding, that it may more concern the higher powers of this Nation, than possibly many are aware of, to cast an eye that way: And what the design of God may be, or whether or no tending to any such thing in the present War with *Holland*, we shall know hereafter.

2 The ADJUNCT.

A power given to the Angel to scorch with fire.

And power was given unto him to scorch men with fire. The Relative *αὐτῷ, to him*, may be referred either to the *Angel* pouring out this *Vial*; or to the *Sun*, upon which the same is poured out; and I take it, it is to be referred to the first, *viz.* the *Angel*; for this Reason, because it is said to be a power given, to wit, by special dispensation of God to *scorch men with fire*; Now God doth not in this manner give a power to Antichrist to destroy himself, which must necessarily follow, in case the *αὐτῷ, to him*, be referred to the latter, *viz.* the *Sun*. Neither may it be said, that by the pouring out of this *Vial*, the chief *Head* or *Heads* of the *Austrian Family* shall be converted; which done, that house shall destroy the *Roman Whore*; for how can a *Vial* of pure and full wrath poured out for destruction, prove the conversion of that thing it should destroy?

The meaning therefore is (referring it to the *Angel*) That this *Angel* who pours out his *Vial* upon the *Sun*, shall do somewhat over and above the bare pouring out of his *Vial*, by which the hearts of the Antichristian faction shall be extremely moved, and they filled with wrath, envy, vexation, the which as fire, and great heat shall inwardly scorch and torment them; and this being added to the pouring forth of his *Vial*, shews it is a thing peculiar to this *Angel*, all the rest do only pour out their *Vials*, this doth that, and besides (as a thing over and above) hath a power given unto him to *scorch men with fire*.

Obj. You will ask me, But what is that which by special dispensation is given to this *Angel* to do, besides the pouring out of his *Vial*, which shall so scorch the Popish party?

To

To that I answer, I do humbly conceive it may be this? This *Angel* having poured out his Vial upon the *House of Austria* (or rather as he is doing of it) *he shall give a powerful call to the Witnesses*, that by the power of that House at this instant time shall lie dead, which is the *voice from Heaven* (whence all the Angels of the Vials comes, Chap. 15. 5. 6.) saying to them, *Come up hither*, Rev. 11, 12. which *voice*, no sooner shall they hear, but in the view and faces of their enemies, they shall straightway in a Cloud (*i.e.* under the wings and protection of this Angel, who by his power shall be unto them as a Cloud by day to shelter them from the burning heat of the now inflamed Sun, *i.e.* the rage of this incensed House) ascend to Heaven; *They ascended up to Heaven in a Cloud, and their enemies beheld them.*

Obiect. If it be said, But there is somewhat here which seems directly to oppose such a thing as this, *viz.* *That the Witnesses rising can be aimed at in this place*, because in the following words it is expressly said, *They blasphemed the God of Heaven, and repented not to give him glory*; but at the rising of the Witnesses we have the contrary, chap. 11. 13. *The remnant were affrighted, and gave glory to the God of Heaven.*

I Answer, That the 16. Chapter speaks of those only upon whom the *Vial* did directly fall, who being no other than incorrigible enemies devoted to *destruction* (as our fourth Proposition proves,) they are by them still more and more hardened to their fatal ruin; But that *Remnant* spoken of chap. 11. are such upon whom God doth not poure out the Vial, I mean, the wrath of it, (although as to common and outward calamities they may feel it with the rest, but rather such, who though through ignorance they stand in the croud amongst those the Vial falls upon) yet hath God special grace and mercy in store for, which by pouring out this Vial upon the rest,

rest, they come to partake of, having their eyes hereby opened to see Gods hand, and their hearts in truth turned to acknowledge the same, and give him glory; or at leastwise such they are, who seeing Gods hand, do so far acknowledge the same, as wholly to relinquish, and have nothing to do with that Antichristian party they formerly sided with.

The EFFECTS.

1. EFFECT.

Scorching with great heat.

Verf. 9. *And men were scorched with great heat.* The Antichristian faction seeing this, that the Witnesses whom they reckoned they had killed and made sure of, are now in the very faces of them got upon *their feet to torment them*, and that under such Protection, as that, though stand and look upon them they can, yet hurt them they are not able, they shall hereat be so enraged, as that they shall scorch themselves even with the fire of their own rage; for indeed nothing torments a man inwardly like this, to see his deadly enemy rising to rule over him, and he no way able to hinder or prevent it.

2 EFFECT.

A blaspheming the God of Heaven, who had power over these plagues, instead of repenting to give him glory.

And blasphemed the God of Heaven, who had power over these plagues, and repented not to give him glory.

The *Papals* (i.e. that incorrigible Crue, upon whom this Vial falls) shall now themselves begin to see that the hand

hand of the God of Heaven is manifestly against them in these *Plagues*, by whose power and command alone they are ordered to fall upon them; yet shall not this conviction bring them to *repent*, and give him the glory of, but rather they shall *blaspheme* that hand they now behold lift up against them; and as it was with *Pharaoh* when God plagued him, he hardened himself; so shall they by these *Plagues* become the more obdurate, and hardened to a willfull persisting in their iniquity.

Thus much as touching the fourth VIAL.

VIAL. V.

1 The Subject of it.

The Seat of the Beast.

Verf. 10. **A**ND the fifth Angel poured out his Vial upon the Seat of the Beast.

That by *Seat of the Beast* should here be meant *Antichrists Kingdom* in general (as some conceive) seems inconsistent with the very words themselves, which speak not of destroying the *whole*, but rather a darkning of the *whole*, by ruining some eminent part, yea; according to this interpretation, no need would be (unless we suppose this Vial alone too weak) of any more Vials to be poured forth upon the Kingdom of the Beast, which yet notwithstanding after this hath a greater storm falling upon it, and that to its final ruin, than ever any before.

Those who by *Seat of the Beast* understand the *Popes Supremacy*; The Angel pouring forth this Vial, to be King *James* in that Paraphrase of his upon this Book, but chiefly his premonition, *To all most Mighty Monarchs, Kings, Free-Princes, and States of Christendom, James, by the Grace of God, &c.* are certainly mistaker,

mistaken, as appears by our *second Proposition*.

A man whom Gods people in this age are much beholding to, doth by *Seat of the Beast* understand *Episcopacy*, his principal reason is, because *Sp̄s* is sometimes in Scripture put for that form of Government and Authority, which a person of State sitting upon the Throne may administer; the pouring out this Vial to be about the year, 1639. when the Scots entered into Covenant to withstand and abolish Episcopacy; but though I highly honor the memory of the pious and grave Author of this opinion, yet can I not receive it.

1 Because this Vial speaks wholly of things to come, not past, as this is.

2 Because we have already seen the downfal of Episcopacy under another Vial.

3 Because although the downfal of Bishops in our Isle was a blow to be noted, yet not such a blow as filled the *Kingdom of the Beast* with darkness, making the *Papals* to gnaw their tongues for pain, as this doth.

4 Because not this, but another thing is, yea must be the subject of this Vial, namely,

The City Rome.

The very thing here intended, as is evident.

1 Because the original word *Sp̄s*, *Seat*, is but once more used in all the *Revelations*, where the same is applied to the *Beast*, chap. 13. 2. *The Dragon gave him his Power and his Seat; and great Authority*, and that there it cannot in the former sense, but must in this latter be understood, is manifest; because *Seat* is distinguished from *Power* and *Authority*, as being a thing distinct from them; therefore the *Beasts* form of Government, or Authority cannot be the thing intended thereby, but it must be interpreted of his place of residence, namely, the *City Rome*.

2 Because the order that the Holy Ghost observes afterwards

rerwards in declaring more fully what under the Vials is but briefly hinted at, agrees most exactly to this sense, but by the other is broken to peeces; for Chap. 18. relates to *Romes* ruin, and Chap. 19. concludes with the battle of *Armageddon*, accordingly the City *Rome* is the Subject of this Vial, and suddenly after, Ver. 16. comes in the battle of *Armageddon*; whereas if the ruin of the City *Rome* (as judgeth the worthy Author) were not to be till the seventh Vial, the order of the Holy Ghost in Chapters the 18, 19. which relates the ruin of the City *Rome* before, yet preparation is made to that battle, would be manifestly broken.

3. Because no interpretation can better sute the words themselves; for what may more properly be called *Antichrists Seat*, then *Rome*, the place where the Chair he sits in stands? or what thing can befall the *Beast*, which is more likely to fill his whole Kingdom with darkness, yea, make the Papals gnaw their tongues for pain, than the destruction of *Rome*, the Metropolis of that Kingdom?

4 To these I may adde a fourth Argument, urged by a learned Writer to our purpose. Where the purpled Woman sits, there is Antichrists Seat, because she sits on the *Beast*, that is, Antichrist the purpled Woman sits at *Rome*, because she sits on the seven Heads of the *Beast*, which are the seven Mountains of *Rome*, Chap. 17.9. *The seven Heads are seven Mountains, on which the Woman sitteth. Rome*, therefore is, yea, must be the Seat of Antichrist.

Now as to the Objection, *That this City Rome comes under the seventh Vial*, where mention is made of *Great Babylon* coming into remembrance before God, and that therefore it cannot be the Subject of this. I shall to that say nothing here, onely refer the Reader to our opening of that place for his answer.

Neither let any say (as some object) that this interpretation

tation is *literal*, contrary to the scope of the Vials, which carry things in a *mystery*; for it is easie to reply, That did we by *Seat*, understand the *Seat or Chair* it self that Antichrist sits in, it would so be; but whilst, (as here) *Seat* is put for the place in which his *Seat or Chair* doth stand; it is manifest enough, that there is a figure, and a mystery in the words.

2. The EFFECTS.

1 EFFECT.

The Kingdom of the Beast is full of Darkness

And his Kingdom was full of Darkness. By the fall of *Rome*, the *head City*, the whole *Papal Kingdom* shall suffer a great eclipse of its former esteem and glory, for now shall the *Kings of the Earth*, who have been formerly supports to this Kingdom, and those *Merchants of the Earth* who have formerly traded with the *Beast*, stand afar off, as men afraid either to own, or traffick with the *Beast* any longer for fear of her torment, as is more fully set forth in the description of *Romes* ruin, which we have at large, Chap. 18. v. 9. & 20.

2 EFFECT.

Gnawing their tongues for pain.

And they gnawed their tongues for pain. Noting the extremity of *rage* the *Papals* shall be in, when they shall behold *Rome*, the glory of their Kingdom made a ruinous heap, and they no way able to revenge their own quarrel, they shall act the parts of mad men, who gnash their teeth, bite their lips, gnaw their tongues, &c. which also in suitable and emphatical expressions we have, ch. 18. v. 15, 16, 17, 18, 19.

3 EFFECT,

3 EFFECT.

Blaspheming the God of Heaven, because of their pains, and sores.

VERS. 11. *And blasphemed the God of Heaven because of their pains, and their sores, and repented not of their deeds.* The marked sons of the *Beast* shall now yet more evidently see; that their pain, *viz.* their inward torments, and vexation of mind, by which they are in a manner distracted; and their *sores, viz.* the eclipse of their outward glory, causing their friends and adherents to desert their cause and interest, proceed only, and alone from the hand of the God of Heaven, who now is remembring their iniquities, and judging of them, yet (as before) they shall now again harden themselves, and blaspheme the God of Heaven to their own destruction, instead of repenting of their deeds to give him glory.

Concerning the time when this Vial shall be poured forth, my thoughts are these:

That the *Jews* delivery being to begin (as in my first part hath been proved) in, or about the year 56. and that being the *Effect* of the sixth, or following *Vial*; it therefore necessarily follows, that the *Vials* upon the *Sun*, and the *Seat of the Beast*, must be poured forth sometime in the interim betwixt this, and the year of our Lord, 1656. or thereabouts, and therefore although for so much as concerns the particular time, I shall wave it, yet may I safely conclude thus much in the general, that the time is at hand.

Now the Reasons why so little time is allowed to these two *Vials*, when as every of the former hath taken up much more, are as I conceive:

1. Because God is slow in beginning to pour out his

wrath upon sinners, waiting their *repentance*; but when *wrath* hath been poured out upon them, and they by the same grow hardened, then his proceedings are more *quick*. Hence in the first Vial, a *long* breathing time to consider their wayes, is allowed to these enemies of God, which they not regarding, but being more *hardned* under it, God in pouring out the second, *cuts* the time much *shorter*; yet because under that they are *hardned* also, therefore in the third, time is *cut shorter yet*; and because after God had smitten them *three times* they still are *hardned*, and persist to oppose the Lord Jesus; instead of submitting to give him glory, therefore in the fourth and fifth Vials, *time* is brought to a *little scantling*, God doing that in a few dayes, which before took up many yeers.

2 Because with the pouring forth of this Vial; the *suffering* of the Gentile-Churches (as I conceive) draws to an end (though after this the *Jews* in that interval of time betwixt the sixth and seventh Vials are to have a day of suffering.) Now the *nearer* the end comes, the *faster* will Christ go, the finishing of the work shall be *cut short in righteousness*. And therefore observable it is concerning both these Vials, that the Scripture hath set a mark upon each, to shew that their continuance is not to be long. The fourth *Vial* under which the *Witnesles* rise, hath this to note the suddenness of it; *The same hour there was a great Earthquake, and the tenth part of the City fell*, Chap. 11. 13. *it is done in an hour, i. e.* in a very short time; and of the fifth *Vial* poured out upon the *City Rome*, it is said, *Her plagues shall come upon her in one day*, Chap. 18. 8. and *in one hour is her judgement come*, vers. 10. *in one hour so great riches is come to nought*, vers. 17. *in one hour she is made desolate*, vers. 19. The oft repetition of so short a time, plainly teaching thus much, That the work shall bee done in an instant, ere the *Papals* themselves, or, it may bee,

the instruments God will imploy in doing it, are aware.

Thus much as touching the fifth VIAL

VIAL VI.

1 *The SUBJECT of it,*

The great River Euphrates.

Vers. 12. **A**ND the sixth Angel poured out his Vial upon the great River Euphrates.

Those who understand the drying up of *Euphrates* in a *literal* sense, to make way hereby for the *Jews* more speedy return out of the Eastern Countries to *Jerusalem*, their native Country, mistake, for the grounds of our last Proposition; and also because (as saith a godly man in answer to this opinion) the sixth *Vial* according to this should have no plague at all, for (saith he, either in these words of drying up *Euphrates* the plague is pointed at, or in none; for the following words mention no plague, but only the endeavour of Gods enemies to defend themselves against it.

By the River *Euphrates* some others understand the Riches and Revenues of Antichristian *Babylon*, which Riches and Revenues of theirs, are the strength of *Babylon* mystical, as *Euphrates* of old was of *literal Babylon*; the drying up of *Euphrates*, the taking of these their Revenues from them, which Rents and holy Tribute of theirs being denied, their Chests and Coffers will by degrees grow empty.

Now although the Patrons of this opinion are men of worth, and to be esteemed; yet cannot I herein subscribe unto them,

1 Because (as is by some of them confessed) the drying up of *Eufrates* in this sense, hath been begun this hundred years, nay, some say three hundred, whereas the pouring forth of this Vial, is a thing yet to come.

2 Because every of the *Vials* hitherto hath done this by degrees already, and the *Vials* yet to come will more; for observe it throughout all the *Vials*, whatsoever it is that *Antichrist* loseth by any *Vial*, he, together with the loss of that, loseth a considerable part of his *Revenues* coming in thereby; and therefore every *Vial* clipping his *Tribute*, and cutting him short here, there needs not a particular *Vial* to be poured out upon that which every of the *Vials*, till the same is wholly destroyed, will have an influence upon.

Neither thirdly, Can I see how this will further (at most but very little) the *Jews* return, which is that great thing, to prepare a way for the doing whereof this *Vial* is poured forth.

An eminent late Writer interprets this River *Eufrates* to be the *streams* of *Popish corruption*, namely, their *Idolatries*, by their *Mass*, *Invocation of Saints*, &c. their *murders* of the souls of men, as well as the bodies of Christs servants; their *Sorceries*, of which many of the Popes themselves were guilty; their *Whoredomes*, namely, in their *Stews*; their *Thefts*, by their *Indulgences* and *Pardons* for money, &c.

But these things are no other but that Popish Earth, the first *Vial* fell upon, by the fall whereof these (though not throughout *Antichrists* Kingdom, yet in some parts (which is enough to evidence a *Vial* to have been already poured out upon them) were destroyed. And it is well known, that *Luther* who began to pour out the first *Vial*, was the very hammer of the *Papists*, as to the beating down, and knocking in peeces these things.

And

And although the Popish party are severely punished for these things, upon the sounding of the sixth Trumpet, Chap. 9. 18, 19, 20, 21. Yet as these gross enormities came not then in, upon the sounding of that Trumpet, but were in before, though then they are punished for them; so (each *Vial* casting out (as the same Author hath observed) that very corruption which the same Trumpet brought in) it follows, the bringing of these things in being before, so must their casting out also, and therefore it is more agreeable to the Authors own Position, to place the casting of these things out under the first *Vial* (as I have done) they coming in, in all likelihood, under the first Trumpet) than that their casting out should not be until this Sixth.

But more rightly (as some others) we are to understand the *Ottoman Family*, or *Turkish Empire*, called the *Great River*, because of the multitude of People and Nations therein, *Rivers* signifying People and Nations, as I have proved under the third *Vial*; and the *Great River Euphrates*, either to signify (as some think) that people to be here meant who inhabit about *Euphrates*, which are the *Turks*; or (as I conceive) to give us to understand that that very people are here intended, who shall about this time be looked upon, and accounted the greatest people of all others; for of all *Rivers* that we read of in the Old Testament, *Euphrates* is called the *Great River*, Gen. 15. 18. Deut. 1. 7. Josh. 1. 4. or *the River*, by way of emphasis, Deut. 11. 24. Now the people who at this present time are of all others accounted the greatest, are the *Turks*, who therefore, and no other, are here to be understood.

And which serves us for a strong confirmation hereof, the *River Euphrates* is but once more in all the *Revelation* mentioned, Chap. 9. 14. and there, by the general consent of Expositors, it hath reference to the *Turkish power*.

To which let me further add, that it being a thing also granted, that in the last war (to which preparation is made under this *Vial*) as well the *Turkish Power* shall be engaged against the Saints, as the *Power of the Beast*, it therefore seems a thing very probable, that the *Turk* shall by the pouring out of this *Vial*, have some great provocation which shall induce him to joyn hands with the *Beast* in his so desperate a quarrel.

2 EFFECT.

Drying up of the waters of Euphrates.

And the waters thereof were dried up. The Turks power, and multitude, through the pouring out of this Vial shall be wasted and destroyed: for waters set forth multitudes of people, (as before) the drying up of the waters, imports a wasting and consuming of these multitudes.

3 The moving Cause.

Preparing a way for the Kings of the East.

That the way of the Kings of the East might be prepared. These words render a reason of the drying up of *Euphrates*, which is to prepare a way for the Kings of the East.

By *Kings of the East*, We are here to understand, the Jews, who upon the pouring forth of this *Vial*, shall return to their own Land, and be converted to Christ: And I take it that the pouring out of this *Vial*, prepares a way for both, viz. *Their possession of their own land again, and their conversion to the Faith of the Gospel*; For as the latter shall not go without the former, I mean conversion to Christ, without possession of their land (The Scripture being full and clear in this, that when that Nati-

on shall be converted, they shall be in possession of their Land again, *Isa. 61.7. Jer. 31. 17. and 32.41. Ezek. 37.21,22,25. Amos 9.14,15. Zech.2 12.*) so the former alone without the latter, would be a thing indeed too low and carnal to be accounted the sole moving cause of pouring out this *Vial*, which this preparing a way for the *Kings of the East*, is.

Now the Jewes are here called *Kings*, either for that abundance of riches they shall bring along with them at their return, *Isa. 60.9. ---To bring thy Sons from far, their silver and their gold with them.* Or rather for that great honour and dignity that God will put upon his people, (setting them uppermost in his Kingdom) upon it, *Mich. 4.8. And thou O Tower of the flock, the stronghold of the Daughters of Sion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem, Isa. 61.9. Their seed shall be known among the Gentiles, and their off-spring among the people, all that see them, shall acknowledge them, that they are the seed which the Lord hath blessed, Zech. 8.23. In those daies ten men shall take hold out of all the languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will goe with you, for we have heard that God is with you.*

And they are called, *Kings of the East* (the Greek reads it, *from the rising of the Sun*) because (as some think) their coming shall be from the *Eastern* Countries, which though I do not altogether deny, yet cannot I here subscribe to it, as the reason why they are so called, because, as this interpretation adheres too much to the letter, so it is evident, that the Scriptures which speak of their return, do as well mention their coming from other quarters, as from the *East*, and not one Scripture speaks of their coming from the *East* alone, *Isa. 43:5. I will bring thy seed*
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from the East, and gather them from the West: I will say to the North give up, and to the South keep not back, bring my Sons from far, and my Daughters from the ends of the Earth, Chap. 49. 12. Behold, these shall come from far, and loe these from the North, and from the West, and these from the Land of Sinim. Jer. 31. 8. Behold I will bring them from the North Country, & gather them from the coasts of the earth, --- Zeck. 8. 7. Thus saith the Lord of Hosts, behold I will save my people from the East Country, and from the West Country, and I will bring them, and they shall dwel in the midst of Jerusalem. But rather following the Greek, Kings from the rising of the Sun. I take it they may be so called, because then they shall come to this great preferment, honor, and dignity, when Christ the Sun of righteousness shall arise, whose rising, that it shall be upon the pouring forth of this Vial (before the last is poured forth) shall appear hereafter.

Now God in his wonderful and unsearchable Providence will so order it, as that at the appointed time of the Jews return, the power and multitude of the Grand Signeur (who is now the greatest Monarch in the world, and holds their Land in possession) shall be much wasted and consumed, and that in such a way, by such means and instruments, that as the one, viz. *The wasting of the Great Turks Power*, shall set open a door for the Jews to possess their own Land, so the other, viz. *the way, means. or instruments by which this shall be done*, shall be a special help and furtherance to their receiving of the Gospel, and Christ for their true Messiah; and so indeed the pouring out of this Vial upon the *Great River Euphrates* shall prepare a way (as hath been said) both for their possession of their own Land, and their conversion to Christ, both which to take in here is much better (I conceive) and more agreeable to the mind of the Holy

Holy Ghost, than to limit and straiten the same to any one onely.

Now that the *Jews* are spoken of under this Vial, whose conversion we are to expect before the pouring out of the seventh, is clear.

1 Because the *Jews* conversion being a thing so remarkable as nothing more, and this to be in the very last ages of the world, it cannot be thought that in the *Vials*, (which is a Prophetical History in short, of things to be transacted in the last times) the same should be wholly omitted, which yet in case it be not here spoken of, is,

2 Because in *Rev. 19.* (which Chapter is but a Commentary upon the two last Vials) the *Marriage* of the *Lamb* to his *Bride* (which *Bride* can be no other than the General Assembly of the faithful ones, both of *Jews* and *Gentiles* converted to Christ, among which the *Jews* (as elder Sister) are chief, and therefore particularly spoken of, *Isa. 62. 4 5. and 54. 4, 5, 6. Hos. 2. 19, 20.*) is made an immediate forerunner of the battel of *Armageddon*, as compare ver. 7, 8, 9. with 19, 20, 21. with which battel the seventh Vial beginning, (for what is done before the pouring out of the seventh, is onely a preparation to it) the *Conversion* of the *Jews*, or the *Marriage* of the *Bride* must necessarily be before the seventh Vial is poured forth. He who desireth further light as to this Argument, may at his leasure read over the 37, 38, 39, Chapters of *Ezekiel*, the third of *Joel*, and the 12, 13, 14. th. Chapters of *Zachary*, and by comparing Chapter with Chapter, and the whole with this Prophecie, may finde it.

3 Because upon the pouring out of the seventh Vial, a great voyce comes out of the Temple of Heaven from the Throne, saying *It is done.* What is the meaning hereof? Why the phrase is but once more used in all the

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Revelations, and that is chap 21.5,6. *He that sate upon the Throne said, Behold I make all things new. And he said unto me, it is done*; here it is applied to the setting up of the *New Jerusalem*, noting the meaning of the phrase to be this, *Now is the New Jerusalem established*, and how should this be, in case the Jews the primary and principal Inhabitants of this *new City*, were yet to be converted?

Object. If it be said, the words speak not of their *Conversion*, but onely *preparing a way* thereto.

I grant it, the pouring out of this Vial, doth onely *prepare the way* as to their *Conversion to Christ*, which *Conversion* of theirs is to be (for the fore-mentioned reasons) in the *Interval* of time betwixt the sixth and seventh Vials.

Object. Whereas it is further objected, That the *Conversion* of the Jews cannot be until such time as the *seventh Vial* is poured forth, because Chap. 15.8. it is expressly said, *No man could enter into the Temple, till the seven plagues of the seven Angels were fulfilled.*

To that I answer, That this doth as well exclude the *Conversion of Gentiles and Pagans*, all the time the Vials are pouring forth, as *Jews*, and who will affirm that? so long as daily experience hath, and (blessed be the Lord) doth prove the contrary.

Some other interpretation must therefore be given of this Scripture, to free it from such an assertion, and whether doth not this suite the place well, which also serves to forward the work of pouring out the *Vials*, by putting life and courage into the Angels which are to do it? to wit, *That the glorious and powerful presence of God in his Temple, all the time the Vials should be in pouring forth* (which is here set forth by *smoke*, alluding to that cloud covering the *Tabernacle* of old, *Exod. 40.34.* and filling *Solomons Temple*, 1 King. 8. 10. which was a sign of Gods special presence then) *should be such, that*

that [no man] that is, none of the Antichristian party, no nor any other (for he speaks not here of men as worshippers, as I King. 8. 11. but of men as enemies to the Temple, and Gods work in it) [should be able] i.e. by force or power [to enter into the Temple] i.e. to destroy the Templers, and thereby put a stop to the work, Gods power and presence being in the Temple, to assist the Angels in carrying it on [until the seven Plagues of the seven Angels should be fulfilled] i.e. never, for if they cannot hinder the work till it is wholly effected, they shall never do it.

Object. Whereas it is further objected, that the whole 21, and 22 Chapters of this Book, which are the events of the *seventh Vial*, do hold forth this of the *Jews conversion*, which therefore seems rather to be an *Effect* of the *seventh Vial*, than to go before it.

To that I answer, That the main thing spoken of in those Chapters, is their *glory*, not their *conversion*. Now that I readily grant, that their *glory* (which is a fruit and consequent of their *Conversion*) shall have a cloud upon it, and not be *conspicuous* till the battle of *Armageddon* be over, and the *seventh Vial* poured out; but their *Conversion* shall be before, for Chap. 19. 8. tells us that the *Bride* is in her *fine linnen*, whilst yet preparation is but making to this battle, and the pouring out of the *seventh Vial*.

To conclude, The very Argument used by the Reverend Author of these objections (in opening vers. 16. of this Chapter) to prove the *Jews conversion* from the singing *Hallelujahs* Chap. 19. which being an Hebrew word seems to imply the *Conversion* of the *Jews* at this time (who together (saith our Author) with the *Gentile-Churches* praise God for *Romes* destruction) makes directly against his own opinion, viz. That the *Jews* shall not be called till all the *Vials* are poured out; for the
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singing *Hallelujahs*, Chap. 19. is before, yet preparation is made to the battel of *Armageddon*, as from the sequel of the Chapter is clear; and this precedency is not only in words, but a precedency in time, for the singing *Hallelujahs* is instantly upon *Romes* ruine, whereas the battel of *Armageddon* (which yet is included within the *Vials*) is not to be till some yeers after.

4 The Angel of this Vial,

The Gentile-Churches.

One great Question yet remains, which if not resolved, we are still in the dark, notwithstanding all that hath been hitherto said; which is, Seeing that this Vial shall fall upon the Great *Turk*, who shall be the Angel that must pour it out?

To say the *Jews* themselves shall do it, the Text it self will not allow, because a way is prepared for them by doing of it.

I could incline to think, because it seems well to agree to the metaphor of drying up, that the power and multitude of the Great *Turk* should by little and little, through *Intestive broyls*, and *Civil commotions*, be wasted and consumed; but that my thoughts are recalled, when I consider that all the *Vials* are to be poured forth by such *Angels* only as come out of the *Temple*.

To say (as doth a godly man) that the *Turk* shall draw all his forces out of *Asia*, and *Africa* into *Italy*, and this to be the drying up of the *River Euphrates*, would please me very well, were it not but that according to this interpretation, there should be no plague at all attending this Vial, seeing (as hath been said) the plague is expressed in these words of *drying up Euphrates*; or in none, unless barely a plague in his will carrying him, or his

his counsel advising to such a journey, and plagues of this sort are more immediately from God, not mediately by *Angels* or instruments, as is the pouring forth of this Vial.

Yea (which makes me more averse hereto) I yet can see no other, but that the very and only reason of this persuasion is grounded upon a mistake, whilst the *troublesome tydings out of the East and North*, Dan. 11. 44. (supposed to be an insurrection of the *Jews* in the *Turks* absence) is applied to the *King of the South* (that is, saith our Author, the *Turks* at this time invading *Italy*, and pushing against the Pope) whereas it is clear to him that seriously peruseth verse 40, 41, 42, 43, 44. that the same is to be applied to the *King of the North*.

If it should enter into the thoughts of any to conceive the *Angel* here to be *Christ* himself, who either by some immediate hand from Heaven should dry up the *Turkish* power, or by some secret judgement should cause a division amongst his subjects, or (as before) a diversion of his force some other way, thereby opening a door to the *Jews* to recover their own Land, I should to such reply, that this were to make the *Angel* of this Vial different from all the rest, for every of the other Vials have some visible *Angel* pouring of them out, but according hereunto the *Angel* of this Vial should be invisible only.

What therefore shall wee say? seeing neither of these can stand, who may we next conceive unless some *Christian* power to be this *Angel*, which power must be such only as comes out of the *Temple*, no other being here to be admitted.

With this last my thoughts accord, because upon diligent search, I can find no opinion else that will either agree with the Text, or with it self,

Give

Give me leave therefore to express my own conjecture (for so I call it) and let others judge thereof, thus,

That the Saints having run through Germany, invaded Italy, destroyed Rome, and being now with all their forces in Italy; the appointed time of the Jews delivery being come, the Jews in Italy, and thereabouts, together with those in these parts, and the outcasts also in the more remote corners of this world, shall now (through some strong impressions upon the hearts of some amongst them, that this is the very time of their deliverance) begin to stir, and to make towards their own land, whom the great Turk (having intelligence of their design) shall gather together all his forces to resist.

Now the work in Italy being done, and the instruments doing it there, waiting upon God to see what further work he hath for them, and also being by this time brought into such a frame by beholding Gods glorious *Appearances* with them against the Beast, as that there is now nothing so much in their hearts as a desire to do Gods work, and serve his will, being resolved (setting all carnal respects, and outward interests aside) to follow him whithersoever his *providence* shall lead them; and also being above measure taken and ravished (seeing herein the glorious accomplishment of all the Prophecies of old) with this great News, now ringing in those parts, and over all the world, that the *Jews* are stirring, as knowing how great an advance their *coming in*, will bee to the *Kingdome* of the Lord Jesus, by which *the whole world shall be filled with the glory of the Lord*; and also being loath, having gone thus far with Christ, now to sit still, whilst he hath any work to do, which they may be helpful in, yea counting it their high honour, and glorious privilege, in case they may but any way become serviceable in this matchless work and design of God;

God; they shall hereupon make tender of their assistance to the rising *Jews* in those parts against the *Turk*, whereupon with this handful of *Jews* (being as yet but the *first fruits* of those who from all parts are coming up) they out of some parts of *Italy*, shall invade the *great Turks* Dominions, by whose power his waters shall be dried, and his people become a *spoyl* unto them, which may be intimated in those words, *Isa. 11. 14.* (which as they speak of the time, so also set forth the manner of the *Jews* coming up to their Land) *They shall fly upon the shoulders of the Philistims toward the West, they shall spoyl them of the East together*; The meaning may be this, Some Potent people towards the *West* of the *Turks* Dominions (as *Italy* is North-west of his principal Dominions, shall take up the cause and quarrel of the *Jews*, and march swiftly with them into his Dominions, by whom those of the *East* (an Argument their march shall be East-ward, from towards the *West* quarter, to the *East*) that is, the *Turks* shall be spoyled, and the *Jews* re-possessed of their own Land. To this agrees, *Isa. 49. 22.* *Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy Sons in their arms, and thy Daughters shall be carried upon their shoulders.*

And not besides our purpose is *Zacharies* Vision of the four *Horns*, and the four *Carpenters*, Chap. i. 18, 19, 20, 21. which Vision, that it relates to the last times (and not those times wherein *Zachary* lived) is clear by comparing the first and second Chapters together, which both speak of the same time, as appears, because the *measuring line*, Chap. i. 16. is mentioned again, Chap. 2. 1, 2. and it is evident enough that the Prophecie of the *Jews* return, Chap. 2. could not have its compleat fulfilling (though something then was done in the Type)

Type) in their return from the Babylonish Captivity, but must have respect to their last Restauration, when many Nations (together with the Jews) shall be joyned to the Lord, as vers. 11. *And many Nations shall be joyned to the Lord in that day*, agreeing to that (which more fully explains it) Chap. 8. 20. *Thus saith the Lord, It shall yet come to pass, that there shall come people, and the Inhabitants of many Cities. 21. And the Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. 22. Yea many people and strong Nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. 23. Thus saith the Lord of Hosts, in those dayes ten men shall take hold out of all the languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you* (intimating the willingness of the Gentiles to march with them, and carry them up to their land at this day) *for we have heard that God is with you*, agreeing also to that (expressly spoken of the last dayes) Mic. 4. 1, 2. *But in the last dayes, it shall come to pass, that the Mountain of the Lords House shall bee established in the top of the mountains, and shall be exalted above the Hills, and the people shall flow unto it. 2. And many Nations shall come, and say, Come, and let us go up to the Mountain of the Lord; which hath reference to the time of the Jews return, as is clear from vers. 6, 7, 8. In that day, saith the Lord, will I assemble her that hath been driven out, and will gather her that is driven out, and her that I have afflicted.*

The words therefore (as is clear) relating to the last times; by the four Horns scattering Judah, Israel, and Jerusalem, Chap. 1. 19. we are to understand the four Monarchies, Dan. 2. 37, 38, 39, 40. under which, Israel,

(or

(or the ten Tribes) were scattered, after that, Judah (or the two Tribes) and lastly, Jerusalem it self totally ruined, and the place possessed by strangers; the two first by the *Assyrian* or *Babylonian Monarchy*, the last by the *Roman*, since Christs time. By the four *Carpenters* which come to fray these *Horns*, and cast them out, that the scattered might be gathered again, understand the stone cut out of the mountains without hands; By which the Image (representing all the four *Monarchies*) being smitten upon his feet (i.e. in the fourth or last *Monarchy*) the whole Image (i.e. all the four *Monarchies*) are broken in peeces together, and like chaff with the wind carried away, their place is no more found, Dan. 2. 34, 35. 44, 45.

Now compare *Zacharies Vision*, and *Nebuchadnezzars Dream* together, and we may out of both, make this conclusion, viz. That the four *Carpenters* which fray the *Horns* lift up over the land of *Judah* to scatter it, being the same with the stone smiting the great Image upon the feet, which stone being no other than the *Gentile-Churches*, who shall strike first at the *Roman Monarchy*, and at the feet of it, which are said to be part of iron, and part of clay; (that is, at the same as it now is under the *Beast*, having a Civil and Spiritual power mixed together) it will necessarily follow that the four *Carpenters*, which are to fray the *Horns* of the *Gentiles*, and cast them out, that *Israel* may be gathered again, are the *Gentile-Churches*. Now because the power of the *Turk* especially, is that *Horn* which at present is lift up over the land of *Judah*, and also a part of the old *Roman Monarchy*, as he possesseth those Countries, which did anciently belong to that *Monarchy*, therefore the *Gentile Churches* shall fray his *Horns* also, i.e. dry up his power at the time when *Israel* is to be gathered.

And the Reason why they are called a *Stone*, *Dan. 2.* but four *Carpenters*, *Zech. 1.* is, because *Daniel* speaks of this power in the first rise of it, which as it shall be in an extraordinary way, by an immediate finger of God, who shall take a handful of his people out of some of the *Mountains* of this world, and by his own power and providence without the help or assistance (yea, against the stream of worldly Rulers hearts, could they help it) form them together as a *stone*, to break the powers of the world by; so shall the instruments at first be but *little, low, weak, unskilful, most despised, &* altogether *unlikely* to break in peeces the *great Image*: but now by the time that they come to *fray* the *Horns* lift up over the land of *Judah*, (i.e. to deal with the *Great Turk*) they are four *Carpenters*, that is, they shall by this time become very *formidable*, having by *waging war* with the *Beast*, and *fraying his Horns*, got not onely power into their hands, now, to cope and grapple with the greatest, but also the very *Art* of *hacking*, and *hewing* down Gods *enemies*, they shall be no longer young beginners, to whom time must be allowed to rid work off hands: but they shall now become perfect *Artists*, men that have driven a *Trade* a great while, of *fraying of Horns*, *pulling down worldly powers*, and therefore be *skilled* in the way, and know how to rid such work off hands apace; and hence (in the forequoted place *Isa. 11. 14.*) its said, *they shall slie*, to note, the quick dispatch they shall make of their work.

Now the *Gentile Churches* by invading the *Turks* Dominions with such of the *Jews* as are nearest (for being zealous in Gods cause, and expert in their way, they will lose no time) and by *fraying his Horns*, they shall thereby *prepare a way*, or make a *high way* for the rest of the *Jews*, who come from more remote parts, and chiefly the *ten Tribes* who were carried captive by the King of *Assyria* (who therefore are called the *remnant*

of his people from Assyria) to come up to their land and joyn with the rest, as vers. 16. And there shall be a high way for the remnant of his people, which shall be left from Assyria (i.e. yet remaining of those the Assyrians carried captive) like as it was to Israel, in the day that he came up out of the land of Egypt.

Yet because some Jews there shall be, who shall be in such corners of the world, that they cannot any other way than by shipping come at their Land; therefore those Gentile Christians who shall have set their Brethren in possession of their Land (making it now their business to serve God in this work) shall go forth with the multitude of their ships, to fetch up the Jews from the more remote parts, and Creeks, and corners of the world, unto their own land, which is spoken of Isa. 60. 9. Surely, the Isles shall wait for me, and the ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them, unto the name of the Lord thy God; and to the holy one of Israel, because he hath glorified thee. And although at this day, the Gentiles shall be in a manner Servants to the Jews, yet shall their hearts be so spiritual, that considering it to be their Fathers work & will, they shall be so far from being offended to see these new-coming-in-Guests so entertained, and welcommed, as that they must wait upon them, that they shall exceedingly delight in the thing; As Angels of glory delight to see Saints dandled, and to serve them.

Now as the Gentile Christians by drying up the waters of Euphrates shall set open a door for the Jews from all quarters to come up to their own Land: So shall this kindness of theirs shewed towards the Jews in undertaking freely so great a work for their sakes, have a strong influence upon the hearts of that People, to bring them by little and little to a love and liking of Christianity, and so (as I said at first) the pouring out of this Vial prepares a way both for their regaining their own Land, & their conversion to Christ.

Qu. If any further desirous to know who amongst the Gentile Christians are most likely to be the Instruments in doing of this work. My thoughts concerning it are, (of which I may truly say, that not a private affection to any people above others, hath been the rise of them, but a diligent search of the Scripture, to find satisfaction concerning the Angel of this Vial hath brought forth unawares both the question, with my thoughts thereupon) which in the general (so far onely as I have ground for conjecture) I shall here lay down, and let the understanding and unprejudiced Reader judge.

1 It is most likely, That the same Angel, or those very Instruments which shall ruin Rome, shall also pour out this Vial upon the great River Euphrates, because the Stone that smites the feet of the Image (i.e. Antichrist) is the same with the four Carpenters, who are to fray the Horns (i.e. the Turkish Power) lift up over the Land of Judah.

Now because it will be said, That it is as hard a thing for us, as yet, to find who this Angel shall be, as the other; for till we see Rome destroyed, who knows who shall do the thing? I answer, would you know the Instruments before you see them at Romes Gates, observe then the rolling Stone, and look for them there where you see that: For this is most certain, that as the great Image is to be broken in peeces by no other force or power, but onely that of the Stone, so there where the Stone is first taken out of the mountains, and formed together by God, and begins to roll and smite; out of that quarter, may we conclude the Tempest (though yet it be a great way off) which is to fall upon Rome shall most certainly come; for observe it, though the Stone by rolling grows greater and greater, yet is it that Stone still, and not another, which was formed together at first; whereas if the same matter which formed together did make the Stone at first,

were wholly to be laid aside, though matter of the same kind should still be used, yet would it be a new *stone*, a *stone* new formed; but the same *stone* that smites at first, and not another, is that which breaks in peeces the great Image, though this *stone*, whilst it is in doing of it, is still in a growing posture; by means whereof as it *rolls* further and further, so may it have much more matter added daily to it, yet is it the same *stone* still, and the outward strength of the *stone* lies principally in that matter, which was formed together at first, that being the Basis or foundation of the rest.

And this confirms our first and main Proposition, viz. *That the Gentile Christians shall pour out this Vial upon the Turk*, because the very same *stone*, which begins to smite the Image on his feet, is to break the whole Image, i.e. all worldly Powers.

This likewise confirms, what but even now I said, viz. *That the stone*, Dan. 2. *and the four Carpenters*, Zech. 1. *are one and the same*; for the *four Carpenters* are they which fray the Horns list up in the last days over the Land of *Judah*. Now that which breaks all worldly Powers in the last days standing in the way of Christs Kingdom, is no other but the *stone*, which *Daniel* speaks of.

2 In answer yet further to the former Question, I find in the fore-quoted places, *Isa. 60. 9. and 11. 14.* four marks or characters to know that people by, who among the *Gentile Christians*, shall be the principal Instruments of making way for, and bringing the *Jews* unto their own Land.

First, They shall be a people inhabiting in some *Isles*.

Secondly, They shall have great hearts to the work, and a longing desire to see the day of *Israels* redemption, which therefore they shall wait upon God for: Both these are expressed, *Isa. 60. 9. Surely the Isles shall wait for me.*

Thirdly, They shall be such who shall be *very considerable, and strong in shipping*, having multitudes of ships at their command, as this in the following words, *and the ships of Tarshish first. Tarshish* was a place very considerable for *Navigat: on* and *Shipping* in time of old, for which reason the Scripture never speaks of great ships, strong ships, or multitude of ships, but they are called by the name of the *Ships of Tarshish*, 2 Chron. 9. 21. Psal. 48. 7. Isa. 2. 16. Ezek. 27. 25. Now this people dwelling in the Isles, and so *strong in shipping*, shall be the first that shall put their hands to this work, *The Isles shall wait for me, and the ships of Tarshish first, to bring thy Sons from far, and thy Daughters from the ends of the earth.*

Fourthly, What if I say, they shall be a people *under a State Government*, for such a kind of Government of old had the *Philistims*, the power of Government among them residing not in *one man*, but in *many*, which in Scripture are called the *Lords of the Philistims*. Now this people who shall assist the *Jews* at this day, are Isa. 31. 14. likened to the *Philistims* of old (*they shall flye upon the shoulders of the Philistims*) how? not in *qualities* or *conditions*, for the *Philistims* were ever *enemies* to *Israel*, and these are *friends*, but rather in the *form of their Government*; the *Philistims* were governed by a *State*; so shall these. These are the characters, let the Reader refuse, or apply them as he pleaseth.

Now because the thing aimed at in pouring forth this *Vial*, concerns the *Jews* more especially, and their *Restoration* (as hath appeared in our Discourse hitherto) and because the thoughts of good men are various, and their notions and conceptions very different in the point of the *Jews* first *stirring*, some conceiving the same to be upon a *Civil* account only, to recover their *Country*, and their

their *conversion* to be some years after : Others judging that they shall at the first be converted to the *faith* of the *Gospel*, and their *stirring* to arise from that ; the right understanding of which mystery, is a thing of such importance (either opinion having seemingly much footing in the Prophecies of the Old Testament) as that without some further light, then as yet I have seen, the Prophecies relating to this people, and the time of their return, cannot be brought to a joynt concurrence and harmony one with another ; I shall therefore (not boasting of any light that I have above others, having reason enough to be otherwise minded ; but as one willing, with others, to seek after, and if it may be, to find the truth) offer here (in the close of this Discourse) and that in as few words as I can, my own present thoughts concerning the thing, which are,

That the first *stirring* or *moving* of this people shall be (as I conceive) from some *notable work* of God upon the *hearts* of some, who shall at this day be *Principal ones*, or *Leaders* amongst them, working in them a sincere, earnest, and longing desire to find the Lord their God : Hereupon arising themselves, and stirring up others to arise with them, now to go unto *Sion*, unto the Lord their God, which we have, *Jer. 31. 6. For there shall be a day, that the Watchmen upon the Mount of Ephraim* (who was head of the ten Tribes, for which reason the Restauration here spoken of, must be their last, which is yet to come) *shall say, Arise yee, and let us go up to Sion, unto the Lord our God,* and *vers. 9. we have the manner of their coming, They shall come with weeping, and with supplication will I lead them:* Qualifications not proper to such persons who move only upon a Civil account, and for worldly ends. So *Chap. 50. 4. 5.* (speaking of the frame they shall be in, whilst as yet they are but upon the way) *In those days*

and at that time : saith the Lord , if the children of Israel shall come, they and the children of Judah together, going and weeping ; They shall go and seek the Lord their God. They shall ask the way to Sion, with their faces thitherward, saying, Come, and let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten. Which Text was not fulfilled in the return from *Babylon*, when *Judah* only, not *Israel* and *Judah* together, did return, but manifestly looks to their last Restauration, so *Isa. 51. 11.* we have a contrary affection, arguing the inward joy and delight they shall have in this journey, from considering whither, and about what they are going, viz. to *Sion* to seek their Lord, The redeemed of the Lord shall return, and come with singing unto *Sion*, and everlasting joy shall be upon their heads. So *Hos. 3. 5.* (they go seeking the Lord) Afterwards shall the children of *Israel* return, and seek the Lord their God, and *David* their King, and they shall fear the Lord, and his goodness (When?) in the latter dayes. Chap. 1. 10, 11, at their beginning to stir, before yet they are come forth the place of their captivity, shall be called the children of the living God. It shall come to pass that in the place where it was said unto them, ye are not my people, there shall it be said unto them, ye are the Sons of the living God. Then shall the children of *Judah*, and the children of *Israel* be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of *Jezreel*.

Now those amongst them who from such an inward desire and principle, shall move themselves, and put others upon it shall be (as I conceive) persons under a state of true conversion to God, being now delivered from the curse before they lay under, and that hardness which before was upon them, though the particular Revelation of Christ,

Christ, as come in the flesh shall not as yet be manifested to them; but with a strong breathing after the Lord, and a general faith in the Messiah, whom they shall truly believe in, look for, but as to come, they shall now go *seeking after the Lord, and David* (or Christ) their King; and this faith of theirs though for want of New-Testament light, it be not a New-Testament faith (*i.e.* a faith in Christ as come already) yet shall the same be true faith, though running in the Old Testament way, (they having yet no higher light) for such was the faith of Gods people of old, before Christ came, a looking to the Messiah which was to come, acknowledging their salvation to be only from him, and earnestly breathing and longing after the day of his appearance.

And these persons who shall have already this true *saving work* begun in them shall by *converse with, and beholding the holiness, grace, and love*, of those Gentile Christians, who shall be instruments to help them in their land, have a *farther work* wrought in them, and upon them (and that before Christs appearance to them) namely, they shall be convinced that the Messias is come, being that Jesus which was Crucified by their Nation, which shall so affect them, as that they shall begin to own the crucified Jesus for Lord and Christ; and this I think the rather, because I find the Apostle *Paul* seeming to intimate, *Rom. II. II.* that the Jews shall be provoked (*i.e.* with a holy provocation) by the Gentiles; Yea vers. 30, 31. (having before spoken of their Call, vers. 26. *And so all Israel shall be saved*) he tells us plainly, that as the Jews by rejecting the Gospel at first, did make way for the same to be brought to, and preached among the Gentiles; so the Gentiles by having the mercy of the Gospel amongst them, shall (when the appointed time of *Israels* conversion to Christ is come) be a means of the Jews obtaining this mercy again,

again, *For as yee in times past have not beleevd Gods yet have now obtained mercy through their unbelief; even so have these also now not beleevd, that through your mercy, they also may obtain mercy; And which strengthens this perswasion, I find Rev. 19. (as hath been before observed) the Bride to be in her fine linnen made ready to receive, and meet her Bridegroom, and that before his appearance, or coming forth to battel upon the white Horse.*

But now though there shall be many amongst them, who shall from such ends and principles move, as have been before declared, yet shall there also with these march a great multitude, who moved from no work upon their heart, shall yet go with the rest, either led to it by perswasion, example, or some carnal ends, or hopes of their own; as it was with *Israel* of old, at their coming out of *Egypt* first, and *Babylon* afterwards (both which were eminent Types of this deliverance) these being still in their hardness, their former state of sin and bondage, shall not be able to bear the glorious Gospel Revelation of *Christ* crucified to be their *Messiah*, but shall stumble at it, kick against it, and against such of their brethren who receive it.

This we have *Isa. 8. 14. He shall be for a stone of stumbling, and for a rock of offence to both the Houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem;* which, that it speaks of this time is clear, not only for the reason, that it is about the time in which the *Assyrian* (i.e. as shall appear hereafter, the great *Turk*, who now possesseth what did anciently belong to the *Assyrian* Monarchy) is to overflow the land of *Judah*, yea and then too, when the same shall be *Immannuels* land, that is, when *Christ* shall begin of the *Jews* to bee known and worshipped there, as *verf. 7. 8.* but also because it is said in the words, *He shall be a stone of stumbling*

to both the Houses of Israel, i.e. to some of the ten Tribes, and some of the two both, who shall at this day be reunited, which never yet hath been. And these are the *Rebels* spoken of *Ezek. 20. 38.* which shall be amongst Gods people at this day, when they are to be gathered out of all Countries, as were *Korah, Dathan and Abiram*, in the dayes of old, upon the coming out of *Egypt*.

Yea these shall bee they who immediately before the time of Christs appearance shall *hate* their Brethren (i.e. such among them who tremble at the word of the Gospel, which by the *Gentile-Saints*, they shall have had some light into, and cast them out for Christs name sake, whom now they own) who shall at the coming of Christ bee ashamed, when he shall appear to the others joy, as *Isaiah* (speaking of the time of the *Jews* Call, Christs coming, and the setting up of the *New Jerusalem*) tells us, Chap. 66. 5. *Hear ye the word of the Lord, ye that tremble at his word, your Brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.*

Yea these are they who in the last and great day of the battel of *Armageddon*, which *Zechary* speaks of, Chap. 14. shall some of them *even joyn hands*, (they shall bee so horridly vile) against the rest of their Fellow-brethren, and that with those who from all parts of the World shall bee gathered together against *Jerusalem*, as vers. 14. *And Judah also shall fight at, (or against) Jerusalem*, as did part of those who in *Nehemiabs* time came out of *Babylon*, conspire with *Sanballat, Tobiah*, and the rest of the enemies of *Jerusalem* against godly *Nehemiah*, and their Fellow-brethren.

This mixture which shall be at this Day, some being

being *Israelites* indeed, some in name onely I take it was typed by the mixed multitude marching up with *Israel* out of *Egypt*; the Congregation of *Israel* then, or those who (in that day whilst things were outward and typical) were the natural seed of *Abraham*, typing out those who shall at this day bee the Spiritual Seed, or true Sons of God; the multitude of *Egyptians*, and others, who were not *Israelites* by birth (though yet they went with the Congregation) typing out those, who at this Day (although they shall bee the Seed according to the flesh, and march with the rest) are yet notwithstanding not accounted the *Spiritual or Holy Seed*, which *Holy Seed*, though but a *Tenth* (that is, a few in comparison of the rest) are yet called the *substance*, *Isaiah 6. 13. i. e.* the substance of this people that God looks at, or will reckon for the Seed at this day.

And in regard of this *mixt* multitude which shall bee amongst them when they stir, *Daniel* setting forth this their stirring by a Resurrection, Chap. 12. 2. (which is the same with the Resurrection of the dry bones, *Ezek. 37.* applied there to the *Jews* stirring) he saith, *some shall arise to everlasting life, some to shame and everlasting contempt*; Which last words are an Argument, that the Resurrection *Daniel* speaks of, cannot bee the same with that first Resurrection, *Rev. 20. 6.* because none have part in that but such as are blessed, and *holy*, and on whom the second death hath no power.

Now because (as I have said) amongst those who come up to their Land, the greater part shall be found not truly seeking the Lord, but their own things; therefore by that time they are settled in their Land, (and probably, the *Gentile-Christian* removed from them,

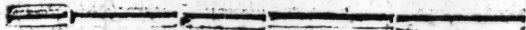
or returned home) shall a *fearful storm*, such a day as never was from the *foundation of the world*, fall upon them (which *Daniel* mentions, Chap. 12. 1. and *Zech.* Chap. 14. 1.) by which as the better part shall be brought through the fire and purified, and their faith tryed; so shall the other fall off, (as before) to the Enemy, or be cut off by this day of trouble, so that a remnant onely shall be left, which remnant shall be the Holy Seed, which wee have, *Zecha.* 13. 8, 9. And it shall come to passe that in all the Land, saith the Lord, two parts therein shall be cut off, and dye, but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed, they shall call on my Name, and I will hear them, I will say, It is my people, and they shall say, The Lord is my God, *Isa.* 10. 20, 21, 22. It shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel in truth. The Remnant shall return, even the Remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the Sea, yet a Remnant of them shall return, the consumption decreed shall overflow with righteousness, Chap. 4. 2 3. 4. In that day shall the Branch of the Lord be beautiful and glorious --- for them that are escaped of Israel. And hee that is left in Sion, and he that remaineth in Jerusalem shall be called Holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the Daughter of Sion, and shall have purged the blood of Jerusalem from the midst thereof, by the Spirit of Judgement, and by the Spirit of
Burn-

Burning, Zepha. 3. 12, 13. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the Name of the Lord. This is the day of purging out the Rebels: Ezek. 20. 38. And I will purge out from among you the Rebels, and them that transgress against mee. Of judging between Cattel and Cattel, Chap. 34. 17. Thus saith the Lord God, Behold I judge between Cattel and Cattel, between the Rams and the Hee Goats. All which places, as will be evident to him that shall but understandingly peruse them, and compare them with other Scriptures, speak of the last times, when the Jews are to come in.

To this Remnant shall Christ at the great day of the battel of Armageddon (which shall put an end to this day of trouble) appear, who shall from that day bee advanced to reign with him in his Kingdom. But of this more hereafter.

Thus much as touching the sixth VIAL.

1



The



*The Interval of time betwixt the pouring
out of the Sixth and Seventh
VIALS.*

Verse 13. **A**ND I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false Prophet.

Verf. 14. For they are the spirits of Devils, working miracles, which go forth unto the Kings of the Earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

These words to verf. 17. do not properly belong either to the Sixth or Seventh *Vials*, but contain an *Interval* of time betwixt both, in which some remarkable things in order to the pouring forth the seventh and last *Vial*, are to be transacted, which are,

1 *The sending forth of Ambassadors or Agents from the Dragon, Beast, and false Prophet, to the Kings of the Earth.*

By Dragon,

We are to understand, that *Old Serpent* the Devil and Satan (yet principally as acting in the Roman Monarchy; the seven Heads, and ten Horns of the *Dragon*, chap. 12. 3. being the *Armes of Rome*) for so the Holy Ghost interprets it, chap. 12. 9. *And the Dragon was cast out, that Old Serpent, called the Devil and Satan*, chap. 20. 2. And

And he laid hold on the Dragon that Old Serpent, which is the Devill and Satan. Now where the Holy Ghost hath given a manifest interpretation, it is certainly curiosity to seek another.

As for the other two, the *Beast* and the *false Prophet*, (the two Companions of the *Dragon* or *Devil*) we shall the better discern these two Monsters, if we consider how that,

Beast in the *Revelation* is sometimes spoken of without any distinction made, as being but one. Sometimes with distinction, as though he were two, as *Beast* and *Beast*, Chap. 13. *Beast* and *Woman*, Chap. 17. *Beast* and *false Prophet*, as here.

When *Beast* is spoken of without distinction, it denotes the *Political* and *Ecclesiastical* State both of the Roman Empire, as the same now is Antichristian.

As in Vial 2. *Beast* there used alone, denotes both States, as is clear, because the *Image* of the *Beast*, was of the first *Beast*, Rev. 13. 14 compared with ver. 3. The mark of the *Beast* was of the second *Beast*, spoken of chap. 13. the first *Beast* having no mark, and the two *Beasts*, Chap. 13. (which both are comprehended in the word *Beast*, Vial 2.) are (as shall appear anon) the *Civil* and the *Ecclesiastical* State of the Roman Empire, as the same now is under Antichrist.

So in Vial 5. *Rome* is called the *Seat of the Beast*; that is, the *Seat of the Political State*, for the *Seat* of the Roman Empire, as the same was *Pagan*, (which State was *Political* onely) is given to the first *Beast*, Rev. 13. 2. that is, the *Civil*, or *Political* State of Antichrist. And also the *Seat of the Ecclesiastical*; for it is upon the seven *Mountains of Rome*, the *Woman* sits, Rev. 17 9. i.e. the *Ecclesiastical State*. So that *Rome* is the *Seat* both of the *Political* and *Ecclesiastical State*; and therefore the *Beast* Vial 2. whose *Seat* is in *Rome*, must be understood

Hood of *both States*, Civil and Ecclesiastical, both which make up but one Beast, or Antichrist.

So *Rev.* 14.9 11. *Chap.* 15.2. *Chap.* 20.4. in all which places we have but one *Beast* spoken of, but the same as having a *Mark*, and an *Image*, which for what I said but now must be interpreted of *both States*, the Civil and Ecclesiastical.

The like we have *Chap.* 11.7. *The Beast that ascendeth out of the bottomless pit shall make war against them, i.e. against the two Witnesses.* Now this *Beast* ascending out of the bottomless pit is meant of *both States*, not only for this reason, that *both* joyn in slaying the *Witnesses*, but because *Chap.* 17.8. we have it so interpreted; for *John* being shewn first either *State* distinct *vers.* 3,4,5,6. the one represented by a *Beast*, the other by a *Woman* riding upon this *Beast*, in *vers.* 7,8. hath the mystery of both together shewed him and *both* together are the *Beast* ascending out of the bottomless Pit, which *Beast* there spoken of in such various and seeming contrary phrases; *was, is not, yet is, shall ascend out of the bottomless Pit*, can be understood of no other but *Antichrist* in all, because it is said, *The dwellers on the Earth shall wonder when they behold the Beast that was, is not, and yet is*; noting thus much, that *the dwellers on Earth*, as yet saw not this *Beast*, for indeed his rise was not yet, *John* seeing the rise of this *Beast*, *Chap.* 13. 1. 11. as a thing to be after his time. Yet is he called the *Beast [that was]* because in respect of that *Civil Power* this *Beast* should exercise, and the *Seat* he should upon his rise sit in, he should not differ from the *Roman Empire* that then was, and had its beginning long before *John* wrote. [*is not*] in respect of a power *Ecclesiastical*, as well as *Civil*, which *Antichrist* was to have; so he *was not*, the present Government when *John* wrote, neither knowing, nor allowing any such power; for which cause though *Antichrist*

Christs Seat and Civil Power; was in the Roman Empire as Pagan, yet was not the Empire or Government then the *Beast* here spoken of, or *Antichrist*. [*Yet is*] in respect of will and desire, and a secret aspiring which then was after such a thing or power, which once obtained, would Midwife this man of sin into the world, *2 Thes. 2. 7. The mystery of iniquity doth already work*, *1 Joh. 2. 18. Even now there are many Antichrists* [*shall ascend out of the bottomless Pit*] because the rise of this *Beast* (which must, as I have said, be one and the same in all the several expressions) was to be afterwards, when the *Civil* power that now was in the hands of Pagan Emperors should fall into the hands of the *Beast*, and withall an *Ecclesiastical* power set up with it, both going together hand in hand, which should be a Government so abominable, that it is said to *ascend out of the bottomless Pit*, i.e. the rise of it should be as from Hell it self.

And therefore of this very *Beast* that *was* and *is not*, it is said, *he is the eight*, *vers. 11.* that is the eighth kind of Government which should be in the *Roman Empire* (a clear Argument that not the Empire in general, but the same as under Antichristian onely, is the *Beast* that *was* and *is not*: for all the several Governments are comprehended under the Empire in general, but the *Beast* that *was* and *is not*, is spoken of particularly, as but one, and that too the *eight* and *last*, which can agree to none but *Antichrist*) for five distinct kinds of Government had been before *Johns* time. First, *Kings*. Secondly, *Consuls*. Thirdly, *Dictators*. Fourthly, *Decem-viri*. Fifthly, *Tribunes*, which all were fallen, therefore saith he *vers. 10. five are fallen. One*, that is the sixth, then *was*, which was a Government by *Cesars*, who ruled the Empire in *Johns* time; therefore *one is*, another, the seventh, was yet to come, that is, by Christian Emperors; therefore saith he, *the other is yet to come*; and of this seventh, he

saith,

saith; *when he commeth he must continue a short space*; for indeed this continued but a little while, but the Empire growing corrupt, the *Beast* that *was* and *is not*, i.e. *Antichrist* creeps in; who is called the *eight*, *And the Beast that was and is not, even he is the eight*--- ver. 11. because he sets up a new form of Government distinct from all the former, viz. an *Ecclesiastical*, and *Civil* State mixt together, which none of the former Governments had; and may therefore well then be called *the eight*, or another Government. *And yet he is of the seven, and is of the seven*--- i. e. besides the new *Ecclesiastical* Power erected by this *Beast*, this *Beast* doth also exercise that *Civil* Power which the *seven*, or the several Governments, before him had, or did exercise. And for this reason the *seven Heads* of the *Beast*, ver. 9. are interpreted of the seven kinds of Government, ver. 10. Not to shew that by *Beast* is understood (as is generally conceived) the Empire at large, including all the several Governments that were to be in it: But to shew that the power of all the seven former Governments should center in this *Beast*, whatsoever *Civil* power they had, he should have it all, who yet over and above should erect a new power, which none of the former had, in which sense he should be *the eighth*. And of this *Beast* it is said, *he goeth into perdition*, either because destruction will be his end, as chap. 19. 20. or because under this *Beast* the *Fourth Monarchy* is to be utterly destroyed.

So that the *Beast* here ascending out of the bottomless pit, (which is the same *Beast* with that which kills the Witnesses, *Revel. 11. 1.*) is to be understood of the *Political* and *Ecclesiastical State* both, of the Roman Empire as now it is: though of the seven in respect of the *Political State*, and yet the *eight* in respect of the *Ecclesiastical* added to the other, yet but one and the same *Beast*, for the same *Beast* is the *eight*, and of the *seven*. I

therefore conclude, that *Beast*, when spoken of without distinction, denotes Antichrists Civil and Ecclesiastical power both.

When *Beast* is spoken of *with distinction*, as *Beast* and *Beast*; *Beast*, and *Woman*; *Beast*, and *false Prophet*: We are then by *one* to understand the Roman Civil State onely, by the *other*, the *Ecclesiastical*.

This is manifest *Rev. 13.* where we have *two Beasts* spoken of, the *one* arising out of the *Sea*, ver. 2. the *other* out of the *Earth*, ver. 11. By the first, we are to understand the *Civil State* onely, for ver. 2. The *Dragon* gives to this *first Beast* his power, *Seat, and great Authority*, i.e. the *Devil*, who all the time the Roman Empire was *Pagan*, did rule in it, and was openly worshipped there, seeing himself by Christian Emperors, now come to the Imperial Dignity, dethroned, so as that he cannot under that form procure any more as he had done, to be openly worshipped, and to persecute the Saints; he therefore resigns his *Power, Seat, and great Authority*, (i.e. *Rome* the *Seat* of the Empire, and the *Power* and *Authority* of the former Emperors, which was Civil onely) to this *first Beast*, for which reason the *seven heads of the Antichristian Beast*, Chap. 17. 9. 10. are by the Holy Ghost interpreted first, Of the *seven Mountains of Rome*, the *Seat* of the *Beast*; And secondly, of the *seven distinct* kinds of Government, namely, the *Power* and *Authority* of the *Beast*, because both these, viz. the *Seat* and *Civil power* of the former Empire, are given into the hands of this *first Beast*, (the principal limb of Antichrist) so that by *first Beast*, the *Civil State* onely is to be understood, for the *first Beast* hath onely what the *Dragon* resigns, and the *Dragon* could resign no more; the *power* of the former Empire, in which the *Dragon* ruled, being *Civil* onely.

But so subtle is this *Dragon*, the *Devil*, that by resign-

ing to the *first Beast*, a *second Beast* doth arise, *vers. 11*: by which Beast the Devil obtains to be worshipped again; though under a more specious form and devout way of Idolatry, devised by the *second Beast*; and so what the Devil was before forced to let go, in one kind, he now by policy gets again in another. Now this *second Beast* is the *Ecclesiastical State* of the Roman Empire, the Pope his Hierarchy and Clergy, as appears:

1 *Because his rise is out of the Earth*, *vers. 11*. that is, his beginning is *base, mean, and low*, as the Popes at first, (when the Beast first began to rise) were poor Bishops, who in time by the favour of Princes got up to be Popes, and most of their exalted Clergy-men rise out of the dung.

2 *He looks like a Lamb*, as the Pope calls himself Christs Vicar, the Servant of the Servants of Christ, and his retinue pretend humility, and their power to be from, and for Christ, and hold their station successively from the Apostles, as he doth his from *Peter*.

3 *He speaks like a Dragon*. The Pope, and all they who derive their power from him, though he and they look ever so like Saints, yet the absoluteness of their Decrees, Injunctions and Impositions, enforcing and compelling the Consciences of all, declare them to be the *Dragon*, that is, the persecutor of the Woman, or Christs flock, as the *Dragon* is, *Rev. 12*.

4 *He exerciseth all the power of the first Beast*, *Vers. 12*. As the Pope hath a double sword, a temporal and a spiritual; and his inferior Clergy make use of a Civil Power to uphold their own cause, as well as a spiritual.

Now whereas some conceive the *first Beast* here to be the *whole body* of the Roman Empire, as the same is the fourth Monarchy, whereof the Antichrist is but a part; and the *second Beast* to be the *Antichrist*, and his King-

dome alone, it cannot so be; partly for the Reasons before given, and further, because according to this, the *Beast* should continue to make war against the Saints, and to kill them above two and forty months, for reckoning the time of the ten Persecutions, and all the time since, in which war hath been made upon the Saints, and they killed, it amounts to much more than two and forty months, which yet is the limited time of this *Beasts* persecution. *Verf. 5. And power was given unto him to continue two and forty months.* Yea, then how comes it to pass that this *first Beast* differs from the *Dragon*, who yet did represent the former Empire, whereas the *Dragon* (as one well observes) hath but seven Crowns, and those seven upon his Head, *Chap. 12. 3.* this *Beast* hath ten Crowns, and those upon his Horns, *verf. 1.* which difference according to this Principle should not be, for they should be one and the same: Therefore the *first Beast* is the Empire only as under *Antichrist*, and of that (as I have said) the *Civil* state onely, as the second the *Eccelesiastical*.

Furthermore as concerning these two *Beasts*, we are not to conceive, as though they sprung up at a distance, one a good while after the other, for the continuance of the *first Beast* (I have said already) is to be but two and forty months, and so much time is allowed to both the *Beasts*, *Chap. 11. 12. the holy City shall they (i.e. both the Beasts) tread underfoot two and forty months.* And indeed the treading the Holy City underfoot two and forty months can be no other act, but the act of the *Beast*, it agreeing so punctually to be the precise time of his Reign. And of what *Beast*?

I answer, That very *Beast* mentioned, *verf. 7.* which riseth out of the *bottomless Pit*, and towards the end of this time kills the Witnesses; which *Beast* I have already shewed to be spoken of both the *Beasts*, *v.z. the Civil* and

and *Ecclesiastical* state, whose rise therefore must be together, the time of eithers Reign being two and forty months. For indeed so soon as the *Roman Empire*, which before was *Pagan*, but now *Christian*; began to be so corrupt as to be the *first Beast*, i. e. of *Christian* an *Antichristian* state, persecuting the true members of *Christ*, instantly with this corrupted state did the *second Beast* arise; that is, the sword and power of the *Civil Magistrate* which before was used by none but himself, came now to be in the hands, or at the will and disposal of *Ecclesiastical* persons, Church-men (as they are called) that these thereby might become fit instruments to set up, and establish their own *Idolatries*, and persecute the *Saints*; And by this arose a *second Beast*, exercising by permission all the Power of the *first*, and is therefore said to exercise it *before him*, vers. 12. in his *sight*, vers. 14. i. e. by leave or permission of the *first Beast*; for which cause, the making war with the *Saints*, vers. 7. the compelling all Nations that dwell upon the earth to worship the *Beast*, vers. 8. is appropriated to the *first Beast*, as though it were his act, whereas indeed it is properly the *second Beast* doth this, as is clear, vers. 15, 16, 17. but hee doth it by exercising the power of the *first*, without which he could not do it; and therefore the same thing is recorded in describing either *Beast*, because in this business the *second Beast* is the first mover, but the effecting of it, is done by the power of the *first*.

And indeed the *second Beast* may well be called another *Beast*, distinct from the first, notwithstanding the power he exerciseth by the power of the first, because the hands this power is now put into, or is at the disposal of, are such as not only are without right to this power, but also never had until this day any such power intrusted in them, or at their disposal.

Yet that these *Beasts*, though two, are indeed one, and

make up but *one* Antichrist is clear, because *both* the *Beasts* rise together, as before; *both* are alike in nature, actions, and conditions, for both are *filthy Beasts*, and cruel Tyrants, *both* Patrons of Idolatry, *both* bloody Persecutors of the Saints, *both* are helpful one to another; the *first Beast* communicates of his power to the *second Beast*, verſ. 12. the *second Beast* gives life to the *image* of the *first Beast*; verſ. 15. yea verſ. 18. *one* and the *same* number is assigned to *both* the *Beasts*, and the number of *both* the *Beasts* in conclusion of the Vision, is but the number of the *Beast*, i.e. of one *Beast*. Here is wisdom, let him that hath understanding count the number of the *Beast*; Which also addes a beam of further light for the clearing of what I have said before; that *Beast*, when spoken of *without* distinction, is to be understood of the *Civil* and *Ecclesiastical* state both. So that in fine the result is, *They are two Beasts, as a Political, and an Ecclesiastical state, and yet but one Beast, as Antichrist.*

What I have said of these *two Beasts*, I may say the *same* of the *Beast*, and the *Woman*, Chap. 17. The *Beast* the *Woman* rides upon, is the *Civil* state, the *Woman* riding upon this *Beast* is the *Ecclesiastical*, only with this difference, the *second Beast*, Chap. 13. who upon his first rise was a *Beast*, aspiring to no higher degree; and exercising the power of the first *Beast*, i.e. of the *Civil* state, by leave as it were, through permission of the first *Beast*, is now through a long standing risen from a *Beast* to a *Woman*, as disdainng to be in so low a degree as a *Beast* any longer. Yea, such a *Woman* as like a *notorious* Strumpet knows how to make the Kings of the Earth, yea the whole world follow her dance, and crouch to her, by which she is grown rich and gallant, having by whooring and juggling, got the riches, the gold, the precious stones, and pearls of the *first Beast* to her self, and to shew

shew what an aspiring spirit she is of, instead now of exercising the power of the *first Beast*, i. e. of the *Civil State*, by leave any longer, she is now like Lord and King got upon the back of the *first Beast*, who dares not cross her humor, for she rides him and rules him at pleasure.

And indeed the *first Beast* is justly recompenced for setting up and countenancing such a Beast at first, who (according to the Proverb) give an inch of power, he will take an ell; for whilst the *first Beast* remains a Beast still, this second Beast is from a Beast advanced to be a *Woman*, which not only had robbed and plundered the coffers of the Beast, and got all his riches from him, but also knows how to ride the Beast, master him, and rule him as she list.

And certainly had not the *first Beast* been a very Beast, I mean, had not the *Civil State* at first so far degenerated, as instead of acting rationally as a *man*, to act sensually and brutishly as a *Beast*, this great inconvenience would have been foreseen in the beginning, at least remedied in time, before the second Beast was grown to such a height, that he was now past taming, and able to ride and master the *first Beast* that set him up.

Now whereas the *Woman*, verse last, is said to be the *Great City*, it is (as I suppose) rather lain down as a *Mark*, or character to know the *Woman* by, and that from the place she was to sit in, then a description of the *Woman*, which verse 9. confirms me in, by giving us to understand that the woman sits upon the seven Mountains (i. e. the City *Rome* anciently built upon seven Mountains) therefore the seven Mountains, i. e. the City *Rome*, is not, to speak properly, the *Woman*, but the *Seat of the Woman*.

What I have said of the *two Beasts*, the *Beast* and the *Woman*, I may also say of the *Beast* and the *false Prophet*, spoken of in the words I am opening. The *Beast*
here

here is the Civil State, or the first Beast that ariseth out of the *Sea*; the *false Prophet*, the *Ecclesiastical* or second Beast, whose rise is from the *Earth*. And indeed he that shall but parallel the second Beast spoken of chap. 13. with what is spoken of the *false Prophet*, chap. 19. will find them to be one and the same; The false Prophet is a *worker of Miracles*, chap. 19. 20. so is the second Beast, chap. 13. 17. The false Prophet by his miracles deceives the Beasts followers, chap. 19. 20. so doth the second Beast, chap. 13. 14. The Beast and the false Prophet are helpful the one to the other, for the Beast defends the false Prophet by his strength (for chap. 19. 19. no force at all is mentioned that this *false Prophet* had at that great Rendezvouze, who yet was personally present with the Beast, for he is taken prisoner, vers. 20. therefore the Beast defends him) and the false Prophet by working miracles *encourageth* the Beast and his multitude, with hope of good success, God is of their side. In like manner the two Beasts, chap. 13. are (as before hath been shewed) *helpful* to each other.

The conclusion is, that by false Prophet we are to understand the second Beast spoken of chap. 13. and by Beast and false Prophet to understand the same here, as of the two Beasts there, *viz.* the *Civil* and *Ecclesiastical State*; only with this difference, that Beast, which in his first rise, was but a Beast; afterwards (when more grown) a *Woman*, riding upon, and over-topping the *Civil* power, or first Beast, which gave him his rise, is now in his declining condition a *false Prophet*.

For the *loss of Rome*, where was his Magazine of Treasure, together with the seizing and intercepting his *Rents* and *Tributes* by the Conqueror, hath so pulled down the Beast, so plucked the plumes of the *Romish Ecclesiastical State*, i. e. brought the Pope and his Clergy to so low

low an ebb, that it is now but little that they can contribute either to the assistance of the first Beast, the Romish *Civil* power, or towards the upholding of their own sinking Kingdom; yet because having been a *proud Whore*, this Beast is loath to be of little repute, and to come back again to his first original of a poor earthly Beast, yea would fain have the first Beast, the Civil power still to dote upon him, and reckon him a considerable party, he will therefore seem now to make up by his fained piety and devotion what is wanting in his former outward strength and glory; and now he can be nothing else, he will needs be a *Prophet* to foretell good to his cause and Kingdom, though none he can do it; But observe, as when he was a Beast, he was an earthly Beast; as when a *Woman*, a *Whore*; so now, when a *Prophet*, a *false Prophet*. Though *Antichrist* may change shapes and formes, he can never make himself better than he is, but *Antichrist* he will be, an *Enemy* to *Christ*, an *Imposter*, a *Deceiver*, a *Liar* still.

Having thus seen the meaning of the words and names (which I have purposely insisted the larger upon, because the right understanding hereof, doth (if I mistake not) open the door into the very mystery of this Book) I come to apply them to the business in hand, thus,

The *Dragon*, *Beast*, and *false Prophet*, who from the beginning were Partners, going hand in hand and venturing States together, seeing by the fall of the City *Rome* such a terrible shaking blow giving to their Kingdom, as that the next blow, if not prevented, is like unavoidably to be fatal, and to prove their utter ruin; they therefore now all of them convene in some General Council, where they lay their heads together what thing is best for them to do to prevent another blow, or, if possible, to recover their own again. And upon debate two things being laid before them, as matter of deep and serious consultation, viz. *The late loss they have received by the fall of Rome*, and that

that by causing some of the Kings of the Earth, who were friends to their cause before, now for fear of her torment, lest the like should befall themselves, to withdraw, and stand a loof off.

2 *The great provocation since given to the Turk; by those very Instruments their Enemies*, which is like to make him joyn in with the utmost strength hee can make (out of desire to revenge himself, and recover his own again) to ruin (if it may bee) this growing party.

The *vote* or *result* of the meeting from the foregoing premises is, that (as the thing which doth most conduce to the upholding of their cause) *Agents* and *Ambassadors*, of the fittest they can find for such imployment, be speeded away to such Kings of the earth, as for the present seem *backward* in the *cause*, to put life into them; and also to the *Great Turk*, to encourage and heart him on to engage with them, in a *quarrel* that is *his*, as well as *theirs*; together with *all others*, of whom they have either *hope* that they will, or may be drawn to joyn with them; that by one *general Rendezvouze* of all their force together, they may venture the whole, sink, or swim, upon the event of one *battel*: Which *battel* is here called (for the remarkableness of it, both in regard of the multitude of enemies, and the glorious appearance of Christ with his Saints, who will fight this *battel* for them, in such a way as never before) *the battel of that great day of God Almighty*: which is (I conceive) the same *battel* with what is spoken, *Psal.* 110. *Isa.* 63. 1, 107: *chap* 6. 15. to the end, *Ezek.* 38. 39. *Dan.* 12. 1. *Joel* 3. *Zech.* 14. 1, 2, 3, 4, 5. *Mal.* 4. 1, 2, 3. Of which terrible, yet glorious day, to mention all that in the foregoing Texts, and elsewhere is recorded of it, would call for a Treatise of it self; and therefore I think it meet rather to leave the same to the sober and pious meditations of the Reader,

der, than here to add any thing further upon so large a Subject.

Concerning the *Agents* and *Ambassadors* of the *Dragon*, *Beast*, and *false Prophet* (who are said to be *three* (though possibly they may be multitudes) because a *three-fold* number denotes perfection; and said to come out of the *mouth* of the *Dragon*, and *out* of the *mouth* of the *Beast*, and *out* of the *mouth* of the *false Prophet*; not as if *one* came out of the *mouth* of the *one*, another *out* of the *mouth* of the *other*, and another *out* of the *mouth* of the *third*; but because their sending is by the *common consent* of the *aforsaid three parties*) who, or what they shall be, I look upon it as a part of curiosity to enquire any further into, then what is here by the *Holy Ghost* determined of them.

1 That they shall be *Spirits*, viz. for their subtilty, nimbleness, and activity.

2 *Unclean Spirits*, for the filchiness and impurity of their principles and conversation.

3 Like *Frogs*, for their bold impudency, and continual croaking in the ears of those they are sent to, giving them no rest till they have drawn them forth to battel, withall creeping into every hole and corner of the world, to carry on their design.

4 *Spirits of Devils*, for their dissembling, lying, and cunning craft in deceiving, above all that ever were employed before them.

5 *Working Miracles*, and that (as it were) in way of imitation of the great and wonderful things God either hath done, or is then doing for his people; by this not onely to gain credit to their *Ambassage*, making the *Kings of the Earth* the more ready to receive it; but also to blind the eyes of those they are sent unto, and *harden* their hearts against the apparent works of God at this day, when they shall see things somewhat like

liketo what God is doing in the world, done by these: as the *Magicians* of *Egypt* did blind *Pharaoh's* eyes, harden his heart, by doing like things before him by Diabolical art, as *Moses* did by the finger of God.

And here I cannot but in the way take notice of that which is the spiritual Engine of the old *Serpent*, and one of his most politick Stratagems and Devises, to blind others to the truths and dispensations of God in the world, making them very odious and to be loathed of many, which is, when he perceiveth that God hath any great Truth to make known, or any great Design to drive on in the World, which he cannot hinder, *he will now become an Angel of light, and be of the foremost* (by setting his own instruments about it) *either in discovering this truth, or putting forward this design*; that so, from a just cause of suspicion being laid, a prejudice being begotten in peoples hearts against these things, the things though discovered ever so clearly might find no acceptation, but rather a general dislike from those that should receive them; as at the time of Christs coming, *he raised up false Christs* as a blind, that the true might not be received. At the first preaching of the Gospel by the Apostles, *he raised up false Apostles*. that the true might not be believed; which is a thing hath been worthily observed by a godly man of late, and I here mention it onely by way of remembrance, that none of us may be taken in this crafty and hidden snare.

Thus much of the first thing preparative to the pouring forth of the seventh VIAL.

2 The Personal coming and appearing of the Lord Jesus Christ.

Verse 15. **B**Ehold I come as a Thief. That Christ shall personally appear before the last and General Judgement, is a thing that seems to me to have much footing both throughout the *Old* and *New-Testament*; without granting of which, I my self cannot as yet (possibly others may) reconcile one Scripture with another.

And truly, to take notice of this Opinion here, I am necessarily put upon it, unless I should either wholly pass over these words, or be false to my own persuasions, and that which as yet I cannot think otherwise, is the main thing intended by the Holy Ghost in them.

Though yet as the Argument it self in this place doth more concern *the time* of *his coming* (viz. that *his coming* shall be betwixt the *sixt* and *seventh Vials*) than *the coming* it selfe. So that I may keep to the Argument, I must here let go several Reasons I might make use of to prove this *personal coming*, and confine myself to such onely as will clear up this; viz. *That the time of his personal coming is here spoken of, to be between the sixt and seventh Vials.*

Now that Christs *Personal coming*, and not a *coming* by his *Power* and *Spirit* onely, is the thing here intended (which will fall out in *this Interval* or space of time betwixt these two *Vials*, though yet at the end of it, so as that it may indifferently be referred, either to the conclusion of this time, or the beginning of the *seventh Vial*) is clear to me, for these Reasons.

I ARGUMENT, Christ shall personally appear at the time in which the remarkable battel of Armageddon shall be fought. But that shall be about this time.

That

That the *battel* of *Armageddon* shall be about this time, is clear in the words, That Christ shall then appear, I prove.

Isa. 66. 16. *For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.* That this is the same with the *battel* of *Armageddon* hinted in the Text, and more fully described, *Rev.* 19. vers. 17. to the end of the Chapter, appears,

1 Because the *battel* of *Armageddon* shall bee about the time of the *Jews* coming in; This our Discourse at large under the sixth *Vial* proves; So shall this; For vers. 7. 8. we have their *conversion* spoken of, *Before shee travelled, shee brought forth, before her pain came, shee was delivered of a Man-child; who hath heard such a thing? who hath seen such things? shall the earth bee made to bring forth in one day, or shall a Nation be born at once? for as soon as Sion travelled shee brought forth her children; And then presently, vers. 16. wee have this battel.*

2 Upon the *battel* of *Armageddon*, wee have a new *Heaven*, and a new *Earth*, as the consequent of it. *Rev.* 21. 1. *I saw a new Heaven, and a new Earth, for the first Heaven and the first Earth were passed away.* So this vers. 22. *For as the new Heavens, and new Earth, which I will make shall remain before me.*

3 Wee read of a *Lake of fire*, after the *battel* of *Armageddon*, *Rev.* 19. 20. So here, verse last.

Object. But have we a coming here?

Ans. Yea vers. 15. *For behold the Lord will come with fire, and with his Chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire; Which coming that it must be Personal, I shall shew anon out of Rev. 19. which speaks of the same*

same coming, as the battel there and here spoken of, are one and the same.

The Prophet *Daniel* in his seventh Chapter doth excellently set this forth, where having had the four *Monarchies*, which Chap. 2. were represented to him in the form of a *great Image*, and Antichrist's Kingdom, a part of the fourth or last Monarchy by the *feet* of that Image, *part of Iron*, and *part of Clay*; now represented under another form of four Beasts; and Antichrist's Kingdom by a *little horn*, arising amongst the horns of the 4.th Beast, or *Roman Monarchy*, he saith, ver. 11. *That he beheld, because of the great words the Horn spake* (i.e. because of the blasphemies of Antichrist, *the Beast* (that is, the fourth Monarchy now governed by Antichrist, the little Horn) *slain, his body destroyed, and given to the burning flame*, agreeing punctually to what is recorded, *Rev. 19. 19. 20.* of casting the Beast into the *Lake of fire* burning with brimstone, which comes in there as an effect of the battel of *Armageddon*: And indeed that these two Texts must agree in time, and be one and the same, is clear to me, because the main thing held forth in either, is the final destruction of the *Roman Monarchy*, and that as the same is under Antichrist. Neither may it be doubted that by the *little Horn* the *Kingdome of Antichrist* should bee meant, seeing what is here spoken of the *little Horn*, agrees so exactly to what in the *Revelation* is spoken of Antichrist, yea (which makes the thing most evident) the *little Horn*, and the *Beast*, or fourth Monarchy, are ver. 11. made one, and the same.

But you will say, Where have we a coming here?

Ans. I look ver. 13, 14. *I saw in the night visions, and beheld one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome,*

that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion that shall not pass away, and his Kingdome which shall not be destroyed.

Object. But how appears this coming to be Personal?

Ans. From the Text; for observe first, God as the *Ancient of dayes* by the manifestation of his presence and power, with and amongst his people, (which (I take it) answers to the *smoak* wherewith the Temple is filled, *Rev.* 15. last) first begins to judge the *little Horn*, or fourth Beast, casting down his Thrones (the work at this day in hand.) Now whilst the *Ancient of dayes* is amongst his people sitting and judging the Beast, one comes to him like the *Son of man* with the clouds of Heaven, to whom is given a Dominion, Glory, and Kingdome. Observe, first, He comes not to receive a Kingdome in a spiritual way as God, but as the *Son of man*. Secondly, He comes with the clouds of Heaven, the very phrase used to set forth his personal coming, *Mat.* 24. 30. *They shall see the Son of man coming in the clouds of Heaven, with power and great glory*, *Chap.* 26. 64. Hereafter shall yet see the *Son of man* coming in the clouds of Heaven, *Rev.* 1. 7. *Behold he cometh with clouds, and every eye shall see him.*

Thirdly, He comes to the *Ancient of dayes* (who according to his God-head is the *Ancient of dayes*) that is, the *Father*, who now had set up his Throne on earth and (as the Great Judge) was in the midst of his people manifesting his Almighty power amongst them in judging the Beast, and there receives his Kingdome, where the *Ancient of dayes* had now set up his Throne; was sitting and judging. And this is a manifest Argument, that although his coming is mentioned after the casting of the Beast into the burning flame, yet that indeed the same

must be before, because he comes to the *Ancient of dayes*, i.e. the Father; whilst hee was sitting upon the Throne in the midst of his people, and passing sentence against the Beast, before the Beast is slain, his body destroyed, and given to the burning flame, which is the concluding act, and the breaking up of the judgement, after which the *Ancient of dayes* sits no longer: Therefore, say, his coming must of necessity be before the utter overthrow of the Beast or fourth Monarchy, and within the time that the Father by his presence and power amongst his people is judging of the Beast.

And indeed, if we do but compare this seventh of *Daniel*, with the 110. *Psalm* (which is also a Prophecie of Christs Kingdome) we shall find them most excellently answering one to another, and the one helping to open the other. In vers. 1. the Father saith to the Son, *Sit thou at my right hand till I make thine enemies thy footstool*. What then? Why, the Father as the *Ancient of dayes*, having judged Christs enemies, and brought them well under, we have straightway, vers. 2 Christs coming. *The Lord shall send the Rod of thy strength out of Sion*. And what shall Christ do at his coming? Why, as upon his appearing, he finds the Beast, Antichrist, here called the Head over many Countries (because this Whore sits upon many waters) and the Kings of the earth with their Armies gathered together to oppose him; so presently he in his fury falls upon them; and destroyes them. Vers. 5. *The Lord at thy right hand shall strike through Kings in the day of his wrath*. The battel of *Armageddon* is called, *The great day of God Almighty*, Rev. 16. 14. upon the sounding of the seventh Angel, the time of wrath, Rev. 18. *Thy wrath is come*; here the day of wrath. Vers. 6. *He shall judge among the heathen*; he shall fill the places with the dead bodies; he shall wound the Head over many Countries; agreeing to that of *Daniel*.

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of slaying the Beast ; destroying his body , casting it into the burning flame ; and that *Rev. 19.* (where the battel of *Armageddon* is described) of destroying Kings and Captains , *Vers. 18.* casting the Beast into the lake of fire slaying the remnant, *Vers. 20, 21.*

This appears yet farther, *Dan. 12. 1.* *There shall be a time of trouble , such as never was since there was a Nation : even to that same time , and at that time shall the people be delivered.* The concurrence of this day of trouble , and the battel of *Armageddon* , both with the time of the delivery of *Daniel's* people (or the *Jews*) proves them to be one and the same. Now that a coming there is here , is clear, *At that time shall Michael stand up* , which that is *Personal* , will appear , by comparing with *Matth. 24.* where all acknowledge his *Personal coming* is spoken of which yet is the same with this ; for *Christ* speaking of the time of it , quotes this of *Daniel* , *vers. 21, 22.* *There shall be great tribulation , such as never was from the beginning of the world to this time , no nor ever shall be.*

Another evidence of this wee have *Joel 3.* which Chapter agrees exactly to the battel of *Armageddon* . 1 In that , the Kings of the earth , and the whole world gather together , *Rev. 16. 14.* here all Nations with multitudes , multitudes , *vers. 14.* 2 That , is about the time of the *Jews* return ; for when the Kings of the Earth are upon coming in , the Kings of the Earth gather together So this , *vers. 1, 2.* *For behold in those days when I shall bring again the captivity of Judah and Jerusalem , I will gather all Nations.* 3 That is the great day of God Almighty , *Rev. 16. 14.* the Supper of the great God , *Chap. 19. 17.* this , the day of the Lord spoken of by way of emphasis , *vers. 14.* *The Day of the Lord is near.* 4 That , shall be in a place called *Armageddon* , *Rev. 16. 16.* signifying a place of destruction.

his, in the valley of *decision*, ver. 14. i.e. the place of cutting off, where God will cut off his enemies. 5 That, is the treading of the *Winepress*, Rev. 19. 15. So this, ver. 13. the press is full, the fats overflow. But is here a *Personal coming*? yea, ver. 16. The Lord shall roar out of *Sion*, and utter his voice from *Jerusalem*, and the heavens and the earth shall shake, agreeing to that Hag. 2. 6, 7. (of which presently) v. 17. So shall ye know that I am the Lord your God, dwelling in *Sion* my holy Mountain; agreeing to that, Rev. 21. 3. Behold the Tabernacle of God is with men, and he will dwell with them.

So Hag 2. 6, 7. I will shake the heavens and the earth, and the Sea, and the dry land. And I will shake all Nations, and the desire of all Nations shall come. This being the same with the other of *Joel*, can relate to no other time, than the battel of *Armageddon*. Now the coming here spoken of is not *spiritual*, for the Prophets of the Old Testament having an eye upon Christ as yet to come, do mostly, if not ever when they speak of his coming, intend such a coming of the Messiah, as they expected and waited for, which was *Personal*. Neither can this coming be his *first coming*, which was in a time of great peace, not of shaking Heaven, Earth, all Nations, as this is; then was Christ the desire of the Jews only, because known only to them; but at this coming he is the desire of all Nations, to which let me adde. the Apostle speaks of this as a thing to be fulfilled, Heb. 12. 26, 27. Nor can the words look to the last and General Judgement, as if this coming were not till then, because after this coming Gods House here below is to be built, and God will give peace in this place, i.e. either largely taken for the Earth, or strictly, for *Jerusalem*; and hard it will be to prove either of these things, at, or after the General Judgement.

This coming therefore must be that in the Text, *I come as a Thief*, both agreeing in time; and this being personal, that must also. The like to this we have with much clearness, *vers. 21, 22, 23.*

Yet further, this is clear, *Zech. 14. 3, 4, 5.* which place by all circumstances, the combination being general of all Nations, *ver. 2.* the time, about the time of the Jews discovery, &c. must needs be the same with the *battel of Armageddon.* Now would you see a coming here, read *ver. 3. Then shall the Lord go forth and fight against those Nations.* *Vers. 4. And his feet shall stand in that day on the mount of Olives.* Mount Olives was the place whence Christ rode as King into Jerusalem, *Mat. 21. 1, 2, 3.* The place where Christ preached the most remarkable Sermon of his coming, *Mat. 24. 3.* the place whence Christ ascended, *Act. 1. 9, 10, 11, 12.* and probably at his descending shall come thither again. But perhaps this coming is not personal. Yes, *ver. 5. The Lord my God shall come, and all the Saints with thee,* agreeing to that, *1 Thes. 3. 13. At the coming of the Lord Jesus Christ with all his Saints,* which coming none deny to be his personal coming.

One place more, and I conclude this Argument, and that is, *Rev. 19. 19, 20, 21.* which that it is the same with the *battel of Armageddon* appears,

1 In that the parties are the same, the Beast, the false Prophet, and the Kings of the Earth being parties in both.

2 The time is the same, for this in the Vials hath two notable things going before it, 1 The ruin of the City Rome, under the fifth Vial. 2 The coming in of the Jews, who are spoken of in the sixth Vial. Accordingly that in chap. 19. hath preceding, First, *Romes ruin*, chap. 18. Secondly, The Marriage of the Lamb to his Bride, including in it the Jews conversion, chap. 19. 7, 8.

3 The Expressions argue them to be the same, for one

is called, *That great day of God Almighty*, ver. 14. the other, *The Supper of the Great God*, chap. 19. 17. In the one they are gathered to *Armageddon*, a place of destruction, ver. 16. In the other the rout gathered together are slain with the sword of him that sits upon the horse, that is, *Christ*.

Object. But how doth it appear that here is a *Personal coming* spoken of?

Ans. 1. *Christ comes as a Bridegroom*, ver. 7, 8, 9. Now *Christ's coming as a Bridegroom is his Personal coming*, Mat. 25. 6, 10. *Behold the Bridegroom cometh, go ye forth to meet him.*

2 He is called the *Word of God*, ver. 13. The most glorious Title of all, by which the person of *Christ* is expressed, *John 1. 1. In the beginning was the Word, and the Word was with God, and the Word was God; yea, the person of Christ, as considered in both Natures, goes under this title, ver. 14. The Word was made flesh, and dwelt among us, 1 Joh. 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life. It is Christ as personally present, that is the object of the outward Senses, Hearing, Seeing, Handling, yet Christ as the Word was seen, heard, touched by John.*

3 He is clothed with a *Vesture* dipped in blood, v. 13. he treads the *Wine-press* of the fierceness and wrath of *Almighty God*, ver. 15. the same with that *Isa 63. 2, 3.* (of which anon.) By these, the other expressions of sitting upon a white horse, judging and making War, ver. 11. having eyes as a flame of fire, many Crowns on his head, ver. 12. (answering to that chap. 11. 15. *The Kingdoms of this world are become the Kingdoms of the Lord--*) the *Armies of Heaven* following him, ver. 14. ruling the *Nations* with a rod of iron (answering to

Psal. 2. 9.) the sharp sword going out of his mouth; *vers. 15.* the name on his Vesture and Thigh, King of Kings, and Lord of Lords, *vers. 16.* Which of themselves look this way, will more clearly appear to be spoken of Christ, as personally coming; yet because Christs personal coming at this time would hardly be received for a truth, it is (as I conceive) therefore added *vers. 9. These are the true sayings of God.*

The conclusion then of all is this, Christ shall personally appear at the battel of Armageddon. That battel for time exactly agrees with the Text, therefore the coming here spoken of, Behold I come as a Thief, is a personal coming.

2 ARGUMENT, Christ shall personally appear at the time of the Kingdoms restoring to Israel. But that shall be about this time. The minor Proposition I have proved before, in shewing that the coming in of the Jews must of necessity be betwixt the sixth and seventh Vials. The major, That Christ at this time shall appear, I prove,

1 From that of Paul, *Rom. 11. 26, 27.* where the Apostle speaking of the Jews conversion, mentions a coming of Christ, *The deliverer shal come out of Sion.* Which words are to be taken in a literal and spiritual sence both, (as are many Scriptures else) as appears from *Isa. 59. 10.* whence they are quoted, where to evidence the spiritual sence of them, the Prophet saith expressly in the next verse, *My Spirit that is upon thee shall not depart out of thy mouth; nor out of the mouth of thy seed, &c.* noting, that as their sins shall be pardoned, so also more of the Spirit shall be given forth upon the Jews conversion than ever formerly (which more fully we have, *Joel 2. 28, 29. Zech. 12. 10.*) and this is the coming of the Deliverer to them in the spiritual sence. Yet that besides this there is a literal coming in these words, appears, if you compare the foregoing verses *16, 17, 18.* (upon which these have a

dependance) with the very same expressions almost, only a little more full, chap. 63. 1, 2, 3, 4, 5, 6. where also (as here) mention is made of a coming. Ver. 1. *Who is this that cometh from Edom?* which cannot be a spiritual coming, i. e. a destroying of his Enemies by a glorious manifestation of himself, and his power, with, and amongst his people, because then the doing of the work should be by instruments; whereas Christs arm alone, without any instrument doth this work, as verse 3. *I have trodden the Wine-press alone, and of the people there was none with me.* Ver. 5. *I looked, and there was none to help, and I wondered that there was none to uphold;* therefore my own Arm brought salvation to me, and my fury is upheld me. Neither could the literal meaning of the words have their fulfilling in his first coming, in which he was not glorious in his apparel, but without form and comeliness, Chap. 53. 2. neither was that a day of vengeance to tread down the people in anger, as this is Ver. 4, 6. This coming therefore must be some other, and is indeed that we spake of but now, Rev. 19. where we have Christ coming forth upon a white horse, as will appear by comparing Ver. 3. *I have trodden the Wine-press alone, and of the people there was none with me;* for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my raiment; and that with Rev. 19. 13. *He was clothed with a vesture dipped in blood.* Ver. 15. *And he treadeth the Wine-press of the fierceness and wrath of Almighty God.* And this coming I proved but now by the circumstances of the Text, is, and must be the same with that I am opening, *Behold I come as a Thief.*

2 This appears Ezek. 37. 24, 25. where speaking of the Jews restoration, and the Kingdom they shall have thereupon, and this too with a principal relation to the last daies,

daies, (for the Chapter speaks of that time in which the *sticks of Judah and Ephraim shall be one stick*, Vers. 19. (*i.e.* The two Tribes, and ten Tribes, one people) shall have one King, and that too in their own Land, upon the *Mountains of Israel*, which never yet hath been since the rent in the daies of *Rehoboam*) it is said Vers. 24. *My servant David shall be King over them*. Now *David* was not a Type of *Christ*, as King, in a *spiritual* sense, so much as in a *visible way*, sitting upon an *outward* and *visible Throne*; if therefore a *spiritual* reign onely were here intended, the *Antitype* should not answer the *Type*, Vers. 27. *My Tabernacle also shall be with them; yea, I will be their God, and they shall be my people*, which is expounded, Rev. 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God*; shewing, that these words have a *special relation* to the time of the *New Jerusalem*, when *Christ* (as he hath already his *Prophetical* and *Priestly Offices*) shall visibly and *Personally* execute his *Kingly Office*.

3 This appears farther *Act. 1. 6.* from the Question propounded to *Christ* by his Disciples, *Wilt thou at this time restore again the Kingdom to Israel?* In which Question three things are taken for granted by the *Questioners*; As, 1. That the *Nation* of the *Jews* should one day be restored, and have a *Kingdom*. 2 That this *Restoration* should be wrought by *Christ*. *Wilt thou?* 3 That it should be wrought by him in an outward visible way; for such a way is by them supposed as *Christ* did at that time appear to them in, which was an outward way, with his bodily presence. These three things by them believed, are ground for a fourth, which is the thing they question, namely, the time when this should be, *Wilt thou at this time?* Now observe it, the grounds of this question,

question, which includes the substance of what is pleaded for, viz. *That the Kingdom should be restored to Israel, and that by Christs personal appearance*, are neither of them denied by Christ, who undoubtedly had their question been grounded upon a mistake, would, yea, it had behoved him to have shewn them their error, only their greediness of a Kingdom at present, whilst he had other work for them to do first, is the thing reprov'd. Nay let me say, Christ doth in a manner affirm, all their suppositions, in saying, *It is not for you to know the times and seasons*, as to say, true, *Israel shall have a Kingdom restored*, I am to do it, and that as you now conceive personally appearing; onely it is *not for you* at present to know the time.

And this will more clearly appear if we carry these words to *Act. 3. 21.* where we have that set forth by the word *Restitution*, which here is called a *Restoring*, *Whom the Heavens must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began*; yet with this difference, *Act. 1.* speaks of the Kingdom in reference to *Israel* onely, who shall be chief in it, *Mich. 4. 8.* *Thou, O Tower of the Flock, the strong hold of the Daughter of Sion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem*, but *Acts 3.* in reference to the whole *Creation*, which in the day the Kingdom shall be restored to *Israel*, shall also have a *Restitution*, which is expressed, *Rom. 8. 19, 20, 21, 22.*

Now in these words we have a coming clearly discovered, *he shall send Jesus which before was preached unto you, whom the Heavens must receive*; Which that it is *Personal*, and not *Spiritual* onely, is clear, because such as the receiving of Christ in the Heavens at the time when these things were spoken, was, and hath been since, such shall

shall his *coming* at this day be ; but the *receiving* of Christ in the Heavens then, and since, cannot be understood in a *spiritual* way, because in that sense he had said before, *Lo I am with you to the end of the world*, Mat. 28.20. but must be in respect of his *Personal* and *Corporal* presence ; therefore such shall his *presence* (Verse 19.) be with his people at this time, *viz. Personal* and *Corporal*.

Now that this *time* of the *restitution* of all things should be the *Day* of the *General Judgement* (which hath been the common opinion) I cannot incline to, for these Reasons.

1 Because I find not the *General Judgement* spoken of in the plural number, as *times, daies*, as this is ; *the times of refreshing*, vers. 19. *times of restitution*, vers. 21. *these daies*, vers. 24.

2 Because this is such a time as all the Prophets have spoken of, *Which God hath spoken of by the mouth of all his holy Prophets*. Now not all ; Nay, hardly any have spoken expressly of the *General Judgement* ; but of the *time* of Christs *Kingdom*, all have spoken, as will appear to him that shall but take a view of the Prophets severally ; in doing which, though we might begin with *Enoch*, the seventh from *Adam*, who according to *Jude*, Vers. 14. prophesied of *Christs coming* and *Kingdom* ; and after him *Jacob* in his *blessing of Judah*, Gen. 49. 9, 10. and *Balaam* afterward (though a wicked man, yet a Prophet) *Numb.* 24. 17, 18, 19. Yet I rather choose to begin after *Samuels daies*, for there the *Holy Ghost* seems to point out our beginning, Vers. 24. yea, and all the Prophets from *Samuel*, have likewise foretold of these daies. Now beginning from *Samuel* (setting *Jonah* aside, which is but a History) not one but have spoken of these times ; as to give instance,

David did it, *Psal.* 62. The whole *Psalms* is a Prophe-

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cie of *Christs Kingdom*, and not *Solomons* any otherwise than in the Type, as is clear, 1. From the continuance of this Kingdom, vers. 7. as long as the Moon endureth. 2. The extent of it, vers. 8. From Sea to Sea, from the Rivers to the ends of the Earth. 3. The Subjects of it, all Kings, and all Nations, vers. 11. neither of which either did, or could agree to *Solomons Kingdom*, Psal. 102. 16. When the Lord shall build up Sion, he (i.e. Christ) shall appear in his glory. And that the fulfilling of this relates to the last times is evident, Vers. 18. This shall be written for the Generation to come, when (as verse 22.) the people are gathered together, and the Kingdoms to serve the Lord.

Isaiah likewise Chap. 2. 2, 3, 4. It shall come to pass in the last dayes, the mountain of the Lords house shall be established in the top of the mountains, and shall be exalted above the Hills, and all Nations shall flow unto it. And he (i.e. Christ) shall judge among the Nations, and rebuke many people. Chap. 9. 7. Of the increase of his Government and peace there shall be no end, upon the Throne of David, and upon his Kingdom (whose Throne and Kingdom was outward) to order it, and establish it with Judgement and Justice. Chap. 32. 1, 2. Behold a King shall reign in Righteousness, and Princes shall rule in Judgement. (Christ and his Saints reigning together) And a man (noting a corporal presence as well as spiritual at this day) shall be: a hiding place from the wind, and a covert from the tempest. Chap. 35. 4. For God will come with vengeance, even God with a recompence, he will come and save you. The whole Chapter speaks of *Christs Kingdom*, and the coming here agrees to that, chap. 63. 1, 2. &c. which I have proved to be Personal.

Jeremiah also, who throughout chap. 30, 31, 32, 33. treats of *Christs Kingdom*, and that too in the last days (when

(when Ephraim, Head of the Ten Tribes, never gathered as yet since their Captivity) shall come in.

Ezekiel Chap. 34. 11. to the end. Chap. 37. throughout.

So *Daniel*, Chap. 2. 44. 45. *In the dayes of these Kings shall the God of Heaven set up a Kingdome, which shall never be destroyed; and the Kingdome shall not be left to other people, but it shall break in peeces and consume all these Kingdomes, and it shall stand for ever. This Kingdome must be outward, because it breaks in peeces the four Monarchies, which were outward, and takes the place of them, and it is improper to say a meer Spiritual Kingdome can take place of an outward, and why as the four former Monarchies, had alwayes some visible Head, the same should not be in this fifth, I see no reason, Chap. 7. 27. And the Kingdome and Dominion, and the greatness of the Kingdome under the whole Heaven, shall be given to the people of the Saints of the most High, whose Kingdome is an everlasting Kingdome, and all Dominions shall serve and obey him, i.e. Christ, who in this Kingdome shall rule as Head, and the Saints under him. And this Kingdome must be outward, for the Kingdome of the little Horn, which was an outward Kingdome, is the Kingdome here given to the Saints, that Christ and his Saints rule in.*

So *Hosea*, Chap. 1. 10, 11. Chap. 3, 4, 5. both places agreeing punctually to that of *Ezek. 37.* which I have opened. *Joel*, Chap. 2. 28. to the end. Chap. 3. opened also before. *Amos* Chap. 9. 11. to the end. *Obadiah* vers. 21. *And Saviours shall come upon mount Sion, and shall judge the mount of Esau; and the Kingdome shall be the Lords.*

Micha, Chap. 4. 6, 7. *In that day will I assemble her that halteth, and I will gather her that is driven out, and*

and her that I have afflicted. And I will make her that halsted a remnant, and her that was cast off a strong Nation, and the Lord shall reign over them in mount Sion, from henceforth even for ever. Chap. 5. 4. And he (i.e. Christ, as ver. 2.) shall stand and feed in the strength of the Lord, in the Majesty of the Name of the Lord his God, and they shall abide, for now shall he be great unto the ends of the earth, ver. 5. And this man shall be the peace (it is proper to Christ alone to be called the Peace) when the Assyrian shall come into our land, and shall tread in his Palaces. Nahum, Chap. 1. 15. Behold upon the Mountain the feet of him that bringeth good tidings, that publisheth peace. O Judah keep thy solemn Feast, perform thy vows; for the wicked shall no more pass through thee, he is utterly cut off, explained, Zech. 14. 4. His feet shall stand in that day upon the mount of Olives, ver. 21. And in that day there shall be no more Canaanite, i.e. the house of the Lord of Hosts. Habakkuk, Chap. 2. 14. For the Earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea. To what time this relates, see by comparing with Isa. 11. 9. where wee have the same words. Zephaniah, Chap. 3. 8. to the end. Haggai, Chap. 2. 6, 7, 21, 22, 23. before opened. Zechariah, Chap. 6. 12. 13. Thus speaketh the Lord of Hosts, saying, Behold the Man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, Even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit, and rule upon his Throne, and he shall be a Priest upon his Throne. This Prophecie relates to Christ, who is the Branch, who is to bear the glory, and not any creature, yea, who, and no other is King and Priest both, upon his Throne. Chap. 9. 9. Rejoyce greatly, O Daughter of Sion, shout, O Daughter of Jerusalem;

Jerusalem; Behold thy King cometh unto thee, he is just, and having salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. And I will cut off the Chariot from Ephraim, and the horse from Jerusalem, and the battel bow shall be cut off, and he shall speak peace unto the heathen, and his Dominion shall bee from Sea even to Sea, and from the River to the ends of the earth. Which latter words are an evidence the Prophecie is yet to be fulfilled; and this coming of Christ as a King, is the same, which (as under a type) was represented by Christs riding into Jerusalem, Mat. 21. 4, 5. and that was in a Personal way.

There is but one Prophet more, and that is Malachy, who also speaks of this, Chap. 3. 2. *Who may abide the day of his coming? and who shall stand when he appeareth?* for he is like a Refiners fire, and like Fullers sope, Chap. 4. 1, 2, 3. *Behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. But unto you that fear my Name, shall the Sun of righteousness arise.*

Thus I have lead you through all the Prophets, naming but a few Texts out of each (more especially the Psalms, Isaiah, and Zechary, which every where are full of this) instead of many that might be, shewing you what a harmony there is amongst them all, as to the time of Christs Kingdom; which if any one can shew so full a harmony as to that of the General Judgement, I shall for time to come lay by this Scripture, as not of weight to prove the thing in hand; but till this is done, I shall hold my own conclusion, viz. *That the time of the Restitution of all things, when Christ is Personally to appear, being that which all the Prophets have spoken of, is not the General Judgement, (which few or none have*

have spoken of) but the time of restoring the Kingdom of Israel, that being the thing that all the Prophets are full of, having treated of no one Subject more, may not half so much.

And indeed the 30. verse suits this Interpretation well. And he shall send Jesus which before was preached unto you; the latter words unto you, having reference as well to sending as preaching, and the meaning is, That Christ shall at this time as verily be sent of the Father to the Jews, as then he was preached to them by Peter, and therefore Tremelius in his Translation out of the Syriack, reads the (Vobis) to you, twice, after either Verb.

The Argument then lies thus, If that Christ shall personally appear at the time of the Kingdoms restoring to Israel (as hath been at large proved) and if this shall be in the Interval of time betwixt the sixth and seventh Vials, (as also hath been formerly proved) then doth it follow, that Christs personal appearance or coming shall be betwixt the sixth and seventh Vials; and so is the very coming here spoken of: Behold I come as a Thief.

Two Arguments more to prove our Position, are in the words themselves, which are,

3 ARGUMENT. The phrase of coming as a Thief, is most frequently used in Scripture to express Christs personal coming, which therefore is the coming here intended, 1 Thess. 5. 2. For your selves know perfectly that the day of the Lord so cometh as a Thief in the night. 2 Pet. 3. 10. But the day of the Lord will come as a Thief in the night, in which the heavens shall pass away with a great noise. So Mat. 24. 42, 43, 44. Luke 12. 39, 40.

4 ARGUMENT. The duty here spoken of, is which a special blessing is annexed, is that very duty which believers are with much earnestness exhorted

also, whensoever Christ's personal coming is spoken of. Mat. 24. 42. Watch therefore, for ye know not what hour your Lord doth come; Chap. 25. 13. So Mark. 13. 32. 33. 34. 35. 36. 37. 1 Thess. 5. 2. compared with 6. all which places speak of no other coming but his Personal.

Yea the blessing annexed to this duty of watchfulness we do not read of but thrice more in all the Scriptures, and that is ever in such places where mention is made of his personal coming, Luke 12. 37. 38. we have the blessing twice pronounced; Blessed are those servants, whom the Lord when he cometh, shall find watching. And if he come in the second watch, or in the third watch, and find them so, blessed are those servants; Mat. 24. 46. Blessed is that servant whom the Lord when he cometh shall finde so doing; what doing? why, watching, and being ready against his coming, as vers. 42. 44.

These two last Arguments taken from the words, I must confess, do not of themselves conclude the thing, because the same expression of coming as a Thief, with the duty of watching annexed thereto, I find once used in a spiritual sense, and that in Christ's admonition to the Church of Sardis, Chap. 3. 2, 3. Yet considering that is but once, and the other sense frequent, there is hardly room left (could nothing else be said) for an indifferency in the thing, whether the coming here be spiritual or personal, so as that we may take or leave; but now, when together with these the weight of the foregoing Arguments and Scriptures shall be put in the balance, it will then appear that there is not only a probability, but a concluding strength in these also.

Before I leave the thing, I shall adde yet further two Arguments more, tending not so much to prove the Personal coming of Christ to be here meant, as in the general that the same is very near, and therefore

most likely to be the coming here spoken of.

1 Because the Apostle tells us, *2 Thes. 2.8. That the man of sin is to be consumed with the breath of his mouth, and destroyed with the brightness of his coming*, which coming, can be no other than his Personal coming; because it was that coming the Apostle had been speaking of *Vers. 1, 2.* about which the *Thessalonians* were shaken in mind, and troubled, as conceiving it to be at hand (possibly from what the Apostle had written in his first Epistle, chap. 4. *Vers. 15, 16, 17.* (whence it might be inferred, as if that present Generation should live to see that day) and therefore he saith, *Not by word, nor letter as from us, Verse 1.*) which trouble the Apostle endeavors to remove, by telling them that the *man of sin who was to be destroyed with the brightness of this coming was not as yet revealed*, and that therefore this coming, which they were in doubt about, could not be sudden.

Now observe, do we already see the first, *viz.* The Man of Sin in a consumption, by the breath of Christs mouth, *i. e.* the preaching of the Gospel? then may we conclude the second, *viz.* his final destruction, which shall be by the brightness of Christs coming, or appearing, cannot be far off; and therefore it is more consonant to the Apostles meaning, to look for, and expect this coming here, betwixt the sixth and seventh Vials, (where a *Personal coming* is hinted) which time is near to us, than not to expect the same till the General Judgement, which (as shall appear hereafter) is from us a thousand years at least, how much more I know not; and surely, Antichrists continuance shall not be so long.

2 Because Peter tells us expressly, that Christs *Personal coming* shall be before the New Heavens, and Earth, *1 Pet. 3. 10, 11, 12.* *But the day of the Lords will come as a thief in the night, in the which the Heavens shall pass away with a great noise, and the Elements shall melt*

melt with fervent heat, the Earth also, and the works that are therein shall be burnt up. None that ever I met with denies this to be his *Personal coming*; yet afterwards, and that too as a *fruit* of this *coming*, which therefore *Peter* brings in with a *nevertheless*, as having reference to the *Heavens* and *Earth* before dissolved, comes in the promise of the *New Heavens* and *Earth*, verse 13. *Nevertheless, we according to his promise* (seeming to have his eye upon those very *New Heavens* and *Earth* promised, *Isa. 65. 66.*) *look for New Heavens and a New Earth wherein dwelleth righteousness.* Now that these *New Heavens* and *New Earth*, must be, and therefore this *coming* which is to precede them, before the last and General Judgement, is clear, because at the General Judgement, the *Earth* and the *Heavens* fly away, and their place is no more found, *Rev. 20. 11.* therefore no *New Heavens* or *Earth* after that; yea, the places in *Isaiah* which *Peter* hath his eye upon, cannot be applied to the General Judgement, or any time after it, therefore the *New Heavens*, and *New Earth* (which this *Personal coming* is a fore-runner of) must be before that day.

Obj. But when then are they? or where are we to place them?

To that I Answer, immediately after the *battel* of *Armageddon*, or instantly upon the pouring forth of the seventh Vial, when the voyce comes from the Throne, *It is done*, *Rev. 16. 17.* that is, as appears, *Chap. 21. 5. 6.* *All things are made new.* He that sate upon the Throne said, *Behold I make all things new*; and then verse 6. *He (i.e. He that sate upon the Throne still) said unto me, It is done*, one Phrase expounding the other. If therefore *Christs Personal coming*, according to *Peter*, must be before these *New Heavens* and *Earth*, and if these *New Heavens* and *Earth* are the effect of the seventh Vial, then

is, it most agreeable to *Peters* sense, as well as *Pauls* in our last words, and the Prophets of the Old Testament, yea, our Saviour himself in our former *Arguments*, to place the *Personal coming* of Christ here, betwixt the sixth and seventh Vials, where it is said, *I come as a Thief*; and indeed as *Peter* doth here mention a *Personal coming*, a little before the New Heavens and the New Earth; so doth *Isa. 66. 15, 16.* with verse 22. and *John* likewise, chap. 19. 11. with chap. 21. 1. (both which comings I have proved to be *personal*) so that in this there is a glorious Harmony betwixt them, and therefore it is safest to make the *coming* and time thereof, one and the same in all.

And truly to me it is a Riddle how any of those worthy men (which are not a few) who yet strongly affirm the pouring out of the seventh Vial to be the last and General Judgement, can from their own Principle conclude any other, than that the *coming* of our Text (which is the immediate antecedent of the seventh Vial) is, yea, must of necessity be a *Personal coming*,

Having hitherto been proving Christs *personal coming*, to be the coming intended in these words; I shall now nakedly discover my own thoughts about it, which possibly may prevent the rise of some Objections in the breasts of others, and will be no weakening to my former Arguments, which are,

That I do not conceive this *coming* to be any other than that *second coming*, which is an Article of our Christian Faith, and we all look for, though not to be at this time (and indeed what I said last out of *Peter*, though I should add nothing else, doth give it so to be) for I can finde in Scripture but two *personal comings* of Christ; one in which he *bore our sins*, and the other in which he shall appear *without sin to salvation*, Heb. 9. 28. *Christ was once offered to bear the sins of many, and unto them*

that look for him, shall he appear the second time with
 out sin to salvation; and as all the Scriptures which
 speak of his Humiliation, Death, and Sufferings, have
 relation to the first; so those Scriptures which speak of
 his coming, Kingdom, and glory, to the second. And in-
 deed that coming which good men look upon to be at the
 General Judgement, doth most exactly agree to what is re-
 corded of this coming, for,

1 That coming shall be a Coming as a Bridegroom,
 Matth. 24. 6. Behold the Bridegroom cometh; intimating
 it shall be comfortable and glorious to the Saints; such
 shall this be, Rev. 19. 7, 8, 9.

2 That coming shall be a black dreadful and terrible day
 to the Enemies of Christ, to whom therefore he is said to
 come in flaming fire, rendering vengeance, 2 The. 1. 8. to
 descend from Heaven with a shout, with the voice of
 the Arch-Angel, and the Trump of God. 1 The. 4. 16.
 such a coming as shall make all the Tribes of the Earth to
 mourn, Matth. 24. 30. Then shall all the Tribes of the
 Earth mourn, and mens hearts fail for fear, Luk. 21. 26.
 Mens hearts failing them for fear, and for look-
 ing after those things which are coming on the Earth, for
 the powers of Heaven shall be shaken, in which the
 Heavens being on fire shall be dissolved, and the Ele-
 ments shall melt with fervent heat, 2 Pet. 3. 12. such
 also shall this be, as in many of the fore-quoted Scriptures
 appear, Isa. 63. 1. Who is this that cometh from Edom,
 with dird garments from Bozrah? Verse 4. The day of
 vengeance is in mine heart, Verse 6. I will tread down the
 people in mine anger, and make them drunk in my fury.
 Chap. 65. 15. For behold the Lord will come with fire,
 and with his Chariots like a whirlwind, to render his
 anger with fury, and his rebukes with flames of fire.
 Verse 16. For by fire and by his sword, will the Lord
 plead with all flesh, and the slain of the Lord shall be

many. Joel 3.16. The Lord also shall roar out of Sion, and utter his voice from Jerusalem, and the Heavens and the Earth shall shake. Mal. 3. 2. Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire, and like Fullers sope. Chap. 4. 1. For behold the day cometh that shall burn as an oven, and all the proud, yea and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch. These Scriptures (as hath been before shewed) relate to this coming.

3 That coming shall be upon men unawares, Luk. 21. 34, 35. Take heed lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all men that dwell upon the face of the earth. 1 Thess. 5. 2. Your selves know perfectly that the day of the Lord cometh as a Thief in the night. So shall this. Behold I come as a Thief.

4 That coming shall be at a time of great tribulation, such tribulation as makes Christ, put of love to his Elect, that they might not be swallowed up with it, to shorten the daies of his coming, Matth. 24. 21. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Verse 22. And except those days should be shortened, there should no flesh be saved; but for the Elects sake those days shall be shortened. So shall this, Dao. 12. 1. At that time shall Michael stand up, and there shall be a time of troubles, such as never was since there was a Nation, even to the same time. Zech. 14. 2. I will gather all Nations against Jerusalem to battel, and the City shall be taken, and the houses rifled, and the women ravished; and half of the City shall go forth into Captivity, and the residue of the people shall not be cut off from the

City. Verse 3. *Then shall the Lord go forth, and fight against those Nations.* 4. *And his feet shall stand in that day upon the Mount of Olives.* Verse 5. *And the Lord my God shall come, and all the Saints with thee.*

5 That coming shall be about the time of the Beasts final overthrow. This hath been the opinion of all good men, till of late, that Christs second coming should give the final overthrow to Antichrist; and this they have founded upon that of the Apostle, *2 Thess. 2. 8.* (which I made use of but even now) *Whom the Lord shall consume with the spirit of his mouth* (i.e. by the preaching of the Gospel, the Man of Sin shall first grow into a consumption, which consumption he hath been in these many years) *and shall destroy* (viz. his final destruction) *with the brightness of his coming;* and this Text some call an undeniable Oracle to prove this truth, accordingly the coming I am speaking of, agrees exactly to this, for the effect of the *battel of Armageddon*, which *battel* is instantly upon this coming, is the utter destruction of Antichrist, giving the body of the Beast to the burning flame, *Dan. 7. 11.* casting the Beast and false Prophet both, into the *lake of fire burning with brimstone*, *Rev. 19. 20.* but in case Christs second coming should not be till the last Judgement, which cannot be less (as I shall shew anon) than a thousand years after this *battel*, then could not the final destruction of Antichrist be at the time of Christs second coming; for, (according to this principle) his destruction should be a thousand years before it.

6 That coming (called by good men, Christs coming to Judgement) shall be a coming with all the Saints, *1 Thess. 3. 13.* *As the coming of our Lord Jesus Christ, with all his Saints.* So shall this, *Zech. 14. 5.* *The Lord my God shall come, and all the Saints with thee.*

And indeed that Christ shall at this day bring all his Saints with him, and not those only who have been Martyrs or Sufferers (as some suppose) is a thing that necessarily follows, upon what hath been said before; for if this shall be that very coming of Christ which is by all looked upon as his last; after which Christ will return no more to Heaven, to come (in such manner) thence again, then most certainly, not *Martyrs* only, but *all* his shall come with him. And this, Scripture doth plentifully bear witness to, *1 Thess. 4. 14. For if we believe that Jesus dyed and rose again, even so them also which sleep in Jesus (as all Saints do) will God bring with him, vers. 16. The dead in Christ (not some of them only, but all that are dead in Christ) shall rise first, i. e. shall have part in that first Resurrection, Rev. 20. 5, 6.*

1 Cor. 15. 23. Christ the first fruits, afterwards they that are Christs (not some, but all that Christ hath a right unto, and is interest in) at his coming, and it is of the first Resurrection only (I take it) that this whole Chapter speaks; for the following verses, from vers. 35. to the end, speak of the Resurrection of such only, as shall have glory put upon them in the Resurrection, Though sown in dishonour, yet raised in glory; Though sown in weakness, yet raised in power, vers. 42, 43. Yea, such in whom death upon their Resurrection shall be swallowed up in victory, vers. 54. which are things, not applicable to the resurrection of any but Saints.

*Matth. 24. 31. He shall send forth his Angels, and they shall gather together his Elect from the four winds of heaven; that is, all that are his Elect, from all parts and quarters of the World; and we read not of two gatherings together the Elect, but of one only; to which agrees *2 Thess. 2. 1. I beseech you by the coming of our Lord Jesus Christ, and by our gathering together to him.**

3 Tim.

a Tim. 4. 8. Henceforth is laid up for me a Crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but to all them that love his appearing. A Crown of righteousness is to be given, in that very day that suffering Paul should receive his Crown, to all that love Christs appearing, which is a qualification common to Saints, not peculiar to Martyrs, or sufferers only.

In Rev. Chap. 2. 3. The Promises made to the several Churches (which for their accomplishment have reference to the time of the New Jerusalem) run to overcommers, He that overcometh to him will I give power over the Nations: And he shall rule them with a Rod of Iron, as the vessels of a Potter shall they be broken to shivers, even as I received of my Father, Chap. 2. 26, 27. Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name, Chap. 3. 12. To him that overcometh, will I grant to sit with me on my Throne, even as I also overcame, and am set down with my Father in his Throne, vers. 21. which Texts, as they clearly prove, that not Martyrs alone, but all Saints shall have their share of glory in the New Jerusalem, because a man may be an overcomer, who notwithstanding may not be a Martyr, or an actual sufferer; so also do they as strongly prove that the Saints now dead shall certainly rise again, and be inhabitants in this New Jerusalem, because otherwise these Promises (made to that time) had been of no use, nor could have administered any comfort to the Saints in those Churches to whom these were firstly made, they being dead many hundreds of years ago, if so be they were not risen at the beginning of the

the thousand years, *Rev. 20.* when the *New Jerusalem* is to be set up.

Object. Whereas it is said, *Rev. 20. 4, 5.* that the souls of those who had been beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark upon their fore-heads, or in their hands, they lived and reigned with Christ a thousand years; But as for the rest of the dead (i.e. say some, such as were not Martyrs) they lived not again, until the thousand years were finished.

I answer, If [*rest of the dead*] exclude any of the Saints from the first Resurrection, then doth it include them in the second Death, for the promise of being freed from the second Death runs to those only who have part in the first Resurrection, *vers. 6.* *Blessed and holy is he that hath part in the first Resurrection, on such the second Death hath no power;* therefore (I take it) that the Dead here opposed to the Living, are the wicked dead to the godly living, whose Resurrection is not to be till the General Judgement, *vers. 13.* who as they shall then arise to be judged, so being judged they are straightway sent to Hell; for as *Death and Hell* deliver up their dead, *vers. 13.* so *Death and Hell* (i.e. the persons of those *Death and Hell* delivers up) are cast into the lake of fire, *vers. 14.* and as the first Resurrection hath this golden Note set upon it, *Blessed and holy is he that hath part in the first Resurrection, on such the second Death shall have no power;* So the second this black mark, *This is the second Death;* *vers. 14.*

Now the reason why suffering Saints are principally mentioned in the first, I take to be this, because this Book of the Revelations being a doleful Tragedy, in the greatest part of which we have little acted, but the sufferings

ings of the Saints ; Christ therefore to sweeten this bitter cup at the bottome , and conclude this Tragedy (as I may so say) with a glorious Comedy, speaks of those chiefly now (though not excluding others) as reigning with him, who throughout the book before , had been spoken of as suffering for him.

As to those Texts, *Mat. 19. 29. 2 Tim. 2. 12.* with other such like , which may seem to favour this opinion , I onely say, that neither those , nor any other that hitherto I have met with , do positively exclude any Saints from that glory the Martyrs shall have in Christs Kingdome , though true it is, some Texts (where the Argument insisted upon is *suffering*) specific (not to exclude others, but for the comfort of the Sufferers) Martyrs or Sufferers only.

Yet if the Question be stated thus, 'whether Martyrs or Sufferers , shall not have a greater degree of glory in this Kingdome , than many others ; I shall not oppose it : For as I conceive the *degrees of glory* intimated, *1 Cor. 15. 40, 41.* (which place (as I have shewed) speaks of the first Resurrection) are more proper to be referred to this time than to heaven hereafter , when God shall be all in all : So do I conceive, that the more any man here hath laid out himself, either in a way of doing, or suffering for Christ , the greater glory and honour shall be put upon him at this day ; which as it is encouragement now to do for Christ, so doth it give yet a farther answer, and that which I conceive may reconcile the difference) to such Scriptures, as seem to intitle Martyrs only to the glory of this day.

Now taking this *coming* of Christ (as hath been laid down) for that *second coming* we all wait for , I see as yet no inconvenience following upon it, in case we say , that Christs *second coming* shall be at this time , betwixt the pouring out of the sixth and seventh Vials ; and what things

things are to be done in the world afterwards, are such things only as Christ will dispatch betwixt his coming, and the time of the end. And thus to conceive of Christs *second coming*, as it no wayes tends to looseness, but rather the neerness of this day calls aloud upon all to *watch*; yea may cause all those who have hope in a day of *Redemption* to *lift up their heads with joy*, because their *Redemption draweth nigh*; so doth it seem more agreeable to the current of Scriptures, and also to that which but a few years ago, was the faith of Gods people in general, to wit, that *Christs second coming* could not bee far off, than the contrary opinion doth, which makes this coming, not to be till the General Judgement, which cannot be so little as a thousand yeers off.

And truly when I consider how godly Ministers and people not many years past, did provoke one another from Christs *second coming*, and harp upon it as near; and how at present few speak of that, but look at *comings* of another kind, setting the *second coming* a great way off; It is so far from bringing me into a beleef with them, as that contrariwise it nourisheth within me a perswasion more strongly, that his *second coming* is at hand, and he will be upon us *unawares*, because the Scripture tells us this day shall come as a *snare* upon all, *Luke 21.35. And the Son of man at his coming shall hardly find faith* (to beleieve his coming is so near) *on the earth, Luke 18.8. Yea he comes at midnight, Matth. 25.6.* an hour when but few are looking for their friend, and the calling upon beleivers so frequently to *watch* whensoever Christs *second coming* is spoken of, lest that day come upon them unawares, and overtaken them as a Thief in the night, implies no less to me, than that which experience within these few years teacheth, that they (as well as others) will be apt to put the day of Christs *coming* far from them, And by how much I read over these

these Scriptures the oftner, by so much have I the less hope (knowing that not one jot or tittle of the word shall fall to the ground) of seeing many of those (some I have hopes we may) who have deeply drunk in the persuasion of a *spiritual coming* and Kingdome only, to change their minds, and be of another persuasion.

Only with such I leave to ponder upon, this caution, *Take heed, lest as the Jews by expecting a glorious outward coming at first; when Christ was to come in a low and despised way, did then mistake his first coming; So you, by cleaving to a spiritual coming onely, with a denial of a Personal; should now mistake his second.*

I will only adde, That the *Security* the Scripture holds forth, which will be, not upon the world only, but many of Gods people also; as touching the coming of Christ, about that time when he is to come, is to me an Argument that *Christs coming* (I mean the coming commonly called the coming to judgement) is to be at the beginning of the Thousand Years, *Rev. 20.* and not (as most who acknowledge the Thousand years to be yet to come) at the end of them; because were the coming at the end, how could there be a *security*, especially upon *Believers*, who now could expect nothing else every day but his coming, who would not say when they should see Gog and Magog again gathering together, *now is the Lord coming?* how then would this day come *unawares* as a *Thief* upon them, when they could now neither look for, nor expect any thing else? but at the beginning of the Thousand years, when as their thoughts and expectations shall be high, and all running upon another coming, *viz. a glorious spiritual appearance*, but no thoughts of a *Personal*, then Christ comes upon them, and takes them *unawares*, whilst they dreamed not of such a coming, but were gazing after another.

What

What I have hitherto said as touching the *Coming* of *Christ* varies nothing from that common received Principle among good men, which holds and maintains a *second coming* of *Christ* to Judgement, but only in this.

The common Principle is, that the *General Judgment* shall begin immediately upon *Christs coming*. On the contrary, I conceive the *thousand years* mentioned, *Rev. 20.* are to *succeed* first upon his *coming*, and after that the *General Judgment*, which is clear, because as the coming of *Christ* must for the Reasons afore-mentioned precede the *battel* of *Armageddon*; so is it as evident that the *thousand years* must follow it (taking their beginning from that *battel*;) as an intervening time betwixt that, and the *General Judgment*.

Now that the *Thousand years* (six times repeated in chap. 20.) is in all to be understood of *one* and the *same* period of time, and not (as some) of *two distinct* periods of time, each containing a *thousand years*, is clear,

1. Because such as reckon *two periods* of time, account the first *thousand years* to be wholly passed already; and 300 years and upwards of the second *thousand years*; whereas it is manifest (as presently shall be made appear) that the whole Prophecy of *Satans binding*, and the *Saints reigning*, is yet to come.

2. Because (as one, though no friend to the Millenary point, hath yet well observed in answer to this opinion) we have the *thousand years* twice used without any Article, *Then cometh, a thousand years*, but four times with an Article, *And again, these thousand years*, clearly proving that the Holy Ghost speaks still of one and the same *thousand years*, which is also a manifest Argument that the *thousand years* here spoken of, cannot be meant of an *inter-*
mediate

finite time, i. e. a thousand years put for a long time, though not precisely so many, for they may be more or less, but must be interpreted of a certain definite determinate time: As the time of the Beasts reign, the treading under foot of the Holy City, the Womans flight into the wilderness, the Witnesses prophesying in sackcloth, is a determined time; One thousand two hundred and sixty days, or years; So the time of Satans binding, the exaltation of the Church, and the Saints reigning with Christ, is also a determined time, namely a thousand years, though of the first we have so many years set forth by so many days, which is a Prophetical and mysterious way of speaking, because all the time of the One thousand two hundred and sixty daies the mystery of God was not clearly and fully revealed, therefore things are kept under a veil still; but in the latter, we have a year put for a year, which is plain without any mystery, because now the mystery of God being fulfilled, veils are taken off, things are nakedly to be beheld.

Now as to the main thing, *that the thousand years are yet to come; and indeed to take their beginning from the battel of Armageddon, appears, not onely from the order of the Vision being placed after the battel of Armageddon, as the next remarkable thing; But also,*

Because at the end of the thousand years the Devil is cast into the lake of fire and brimstone, where it is said the Beast and false Prophet are, i. e. had been before him all the time of the thousand years, Verse 10. And the Devil that deceived them, was cast into the lake of fire and brimstone, where the Beast, and the false Prophet are; which words have a special respect to those chap. 19. 20. of casting the Beast, and the false Prophet, into the lake of fire, and shewing that this Vision of the Devils being bound, and the Saints reigning a thousand years

years, is to take place successively from, or after the *battel of Armageddon*, when the *Beast* and *false Prophet* were cast into the lake of fire.

2 Because *Dan. 7.* (which Chapter doth contemporise with this Prophecy of the *Beasts* final ruin, and the *Saints* reign a thousand years afterwards) tells us, that the *Son of man* being come, and having received of the *Ancient of daies* his Kingdom, Vers. 13, 14. and the *Beast* being slain, his body destroyed, and given to the burning flame, Verse 11. (the same (as I have shewed) with casting the *Beast* and *false Prophets* into the lake of fire, Rev. 19. 20.) instantly upon this judging of the *Beast* (i.e. *Antichrist* the little Horn) and taking his Dominion from him, to consume and destroy unto the end, nothing thereby his final destruction, the Kingdom and Dominion (and that as a fruit and consequent of the other) is given to the *Saints*, Verse. 26, 27. But the judgement shall first, and they shall take away his Dominion, to consume and destroy it unto the end. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the *Saints* of the most High; agreeing punctually to this in the Revelation, where first *John* sees the final destruction of the *Beast*, after that, *Thrones* set, and the *Saints* sitting upon them, and reigning with *Christ*; and as in the one, things are spoken of successively, the one following after the other; so likewise in the other.

3 Because no time already past can upon the most strict inquiry be found, in which *Satan* hath been bound and shut up at all; much less for so long a space as a thousand years. Two accounts there are of those who conceive the thousand years to be past. Some reckon from the year of *Christ* 69, when *Jerusalem* was overthrown by *Titus*, making up their Epocha of a thousand years, in the year 1069. others reckon from the year of *Christ* 300.

concluding the time in the year 1300. The first account takes in all the time of the ten most bloody Primitive persecutions under the Heathen Emperors, the most cruel and barbarous *Arian* Persecution, which followed the other, together with a great part of the reign of Antichrist; and several persecutions within this time under him. The Second (leaving out the Primitive Persecutions) comprehends within it the whole *Arian* Persecution, together with the greatest part of Antichrists reign, under whom, and all within this time, was the horrible slaughter of the poor *Waldenses*; beginning in the Year 1160. between which, and the Year 1300. was made a most miserable havock of these poor *Saints*; besides a cruel persecution which began (*An. Di. 894.*) in *Bohemia*, raging through our whole time; so that indeed if within any of these accounts the Devil were bound, we may certainly conclude he was never loosed in the world.

4. Because the very Basis, or Foundation of all those Expositions which conclude the *thousand years* to be past, stands upon three palpable mistakes.

1. **MISTAKE**, That the living and reigning with Christ, spoken of Ver. 4. is no other but a spiritual reign of the souls of those who were slain for the witness of Jesus, and that with Christ in Heaven.

To this I answer, If the Reign here be meant of a Reign in Heaven only, then how can the time of the *thousand years* (which yet the Author of this interpretation acknowledges) be a *defunctive time*; seeing (if this may be called a reigning) they have some already reigned above a *thousand years*; yea, all the *Saints* in this sense shall reign for ever.

2. I ask, how *Saints* reign in Heaven? or who do they reign over? Reigning implies *Subjects* to be reigned over; who are their *Subjects* there?

3. How then comes it about, the Devil at the end

of the thousand years is let loose, and gathers the Nations together, and with them encompasseth about the Camp of the Reigners, as Verse 7, 8, 9. They compassed the Camp of the Saints about; and what Saints had been spoken of before, but onely the reigning Saints, who lived, and reigned with Christ this thousand years? Shall then the Devil assemble Gog and Magog, and with them go and compass about the Saints now reigning in Heaven? who can believe that?

Object. If to help it any should say, the reign here spoken of is a *Spiritual* reign, but not in Heaven, but here on Earth; all the time of the Beasts persecution, the persecuted Saints did yet reign over sin, over the Devil, &c.

I answer, This reign is no other but what is common to the Saints in all ages; but the reign here spoken of, is a reign peculiar to the time of the thousand years.

2 The Text is against it, for the Text speaks of the reign of such, as were beheaded, an Argument their beheading or martyrdom went before their reigning; but this should be a reign of such as were to be beheaded, noting their reigning to be first, and their beheading after that, directly contrary to the Text.

2 MISTAKE, That the binding of the Devil this thousand years, is to be understood no otherwise, but as laying a restraint upon him, that he should not deceive the Nations by causing them to oppose the faith of Christ, hinder the propagation of the Gospel amongst them, draw them to Paganism and Idolatry, as formerly he had done. which accordingly, say the Authors of this opinion, all the time of the thousand years was made good, the Gospel being within this time more freely propagated and received, the growth of Paganism hindered more than ever before. This is the general Vote of Expositors (who look upon the thousand years as past)

all with one mouth crying up this ; having indeed without it not so much as the least varnish, or shew of reason to colour over their opinion.

I say not, that I marvel, when I read and observe so many worthy, able, quick, and deep-sighted men in other things ; to build their interpretation of so difficult and knotty a Scripture, as is this 20 Chapter of the *Revelation*, upon such easie ground, and such a sandy, chaffie foundation as this is, which certainly, had not the ugly Dress of the Millenary point set forth by its Adversaries, and holpen by the obscurity, and some raw indigested Assertions of such as were its friends, made them shie of it to avoid it as a Bugbear, choosing rather to leap any where, than into it, they could hardly have satisfied themselves to have built any thing, till first they had got better ground, and more sure footing for a foundation; for,

1 Take either of these reckonings, and, were not (within the time of the *thousand years*) the *Nations deceived*, is it not expressly said of the second *Beast*, *Rev. 13. 14.* (who is the very same, as I have formerly proved) with that impudent *Whore*, chap. 17 which *sits upon many waters*, Verse 1. that is, *Peoples, and Multitudes and Nations, and Tongues*, V 15.) *that he deceiveth them that dwell on the Earth?* Nay, is it not expressly said of the followers of the *Beast*, *Rev. 13. 4.* *They worshipped the Dragon that gave power to the Beast, and they worshipped the beast, saying, Who is like unto the Beast? Who is able to make War with him?* And if to worship the Devil be not Paganism, and to worship Antichrist Idolatry, what is? and yet all this within the *time of the thousand years*, according to either reckoning: Nay, the *Beasts* followers (who were the *Nations*) worshipping the *Dragon* within this time, is a manifest Argument he was not then *bound*, and *shut up in the bottomless Pit*, but indeed among the m,

them (though in such a garb, as he seems rather a *Saint* than a *Devil*) deceiving of them.

2 As if the Lord hath suffered it on purpose to banish from us all such thoughts; it is a thing most observable, that the *Paganish Mahometan Religion* (the like to which was hardly ever known in the world, of a Religion springing from so inconsiderable a man, and upon the sudden overspreading so many Countries) had both its rise, and a considerable part of its growth, within this *thousand years*, follow which account ye will; *Mahomet* the first founder of that Religion, living about the year of Christ, 600.

3 Let it be shewn since the expiring of this *thousand years* (whether we make them to expire according to the first account *A.D.* 1069. or according to the second 1300.) whether the *Gospel* have flourished less, and the Nations been deceived more, than they were in the time of the *thousand years*, both which according to the former interpretation should be, for all the *thousand years* the Devil was bound, that he could not deceive the Nations, nor hinder the *Propagation* of the *Gospel*; but now according to the last account of the *thousand years* he is loose, and hath been three hundred years and upwards, and therefore may do it, and upon inquiry will it not appear, that *Antichrist* hath more gone to ruine? the *Gospel* hath shined more bright, and flourished more? the Nations have more freely (not those called Christians only, but of late some Pagans also) given entertainment to it, yea stood up for it, than ever before all the time of the *thousand years*? If so, then certainly the *Devil* was not bound then, unless we shall say, that it is a better day, when the *Devil* is loose, than when he is bound; and the way to destroy *Antichristianism*, *Paganism*, convert the Nations to Christ (which things have more appeared since the time according to the common opinion the *De-*

evil hath been let loose, than ever they did whilst he was bound) is to let the Devil loose, suffer him to deceive the Nations, and do what he lists in the world.

3 **MISTAKE** (which some who run upon the latter Account seem to hint at) That the Dragons resigning up his Kingdom to the Beast (which we read of Chap. 13. 2.) was for this reason, because hee could keep it no longer, but was out of hand to be bound.

I answer, not so, The Dragon did not resign, because he saw he must be bound a thousand years, but rather out of subtilty, seeing by Christian Emperors his Heathenish Idolatry thrown down, and himself for a little time cast out of his Throne, that now he might in another way, and under another form of Idolatry (as formerly I have said) creep in again, therefore he resigns to Antichrist; and indeed his Policy doth not fail him, for by means of this Beast he gets in again; yet now so subtil is he, that all the time of the Beasts Kingdom, till just toward the end, when the Beast and his party, are grown so desperate, as that now they will joyn with the Devil, or any to uphold their cause, he will not shew himself what he is, and therefore appears but very rarely as the Dragon, from that day, till the time of the last battel, but rather still as a Saint, with Antichrists mask on, lest being discovered, his subjects should flinch from him, and he be cast out again.

Here is all the ground that ever I have met with for that opinion, which makes the thousand years of Satans binding, and the Saints reign, to be already past, which being nothing else but a very lump of Mistakes, I do therefore for the foregoing Reasons conclude the thousand years to be yet to come, and to follow successively (as they are in this Prophecie laid down) after the battel of Armageddon; and indeed to be the very same (only first here

here hinted in brief, afterwards more largely handled, which is the way and manner of laying down things in this Book) with that *New Jerusalem*, a description whereof we have Chap. 21. Chap. 22. 1. to the 6. which that it cannot be meant of *Heavenly glory* as most have supposed, but must set forth a *glorious state of the Church* here on earth, shall appear in our following Discourse.

I have not hitherto said (which yet may be worth the weighing, to see what may follow upon it) That those who make the *thousand years* to be past, do also make the *one thousand two hundred and sixty years* of the *Beasts reign*; the *treading under foot the Holy City*; and the *Womans being in the Wilderness*; and the *Witnesses prophesying in sackcloth*, the same in respect of time, with the *Devils binding*, and the *Saints reigning*, which two contraries how they will be made to agree, is a thing that lyes out of the reach of my apprehension.

From what hath been said, I suppose it will sufficiently appear, that the *first Scene* that is like to be acted in the world upon the coming of Christ, will not be the *last and General Judgement*, but something else.

Yet do I not deny, but that in a large sense the whole time from Christs coming, to the end of all things, may be called a *Day of Judgement* (which therefore (according to some) is looked upon as one great day, consisting of two parts; as doth the natural day. First, the Evening, or *thousand years*; And secondly, the Morning, or *General Judgement*), admitting only these two differences betwixt the judgement of the *last day*, and that which shall be in the time of the *thousand years*.

The judgement passed at the last day, shall be the act of Christ alone; there being then but one Great white Throne, and one sitting upon it, Rev. 20. 12. I saw a

great white Throne, and him that sate upon it, which agrees to *Matth. 2. 31.* He shall sit upon the Throne of his glory. Yea the whole business of the day is transacted by Christ himself, the King alone acts; he shall say to them on his right hand, *Come*, *vers. 34.* to them on his left hand, *Depart*, *vers. 41.* And when the righteous, to exalt his grace the more, profess their own unworthiness, the King only replies in way of justification of them, *vers. 40.* and contrariwise, when the wicked justify themselves, the King only replies, shewing the equity of the sentence passed upon them, *vers. 44. 45.*

But now the judgement of sinners upon Christs second coming in the time of the thousand yeers untill the last day, shall be by Christ and his Saints together, and therefore of this time it is said, *Rev. 20. 4* *I saw Thrones,* (in the plural number) *and they sate upon them, and judgement was given unto them, Isa. 31. 1.* *A King shall rule in righteousness, and Princes shall rule in judgement;* and we may read, *Luke 19. 15, 16, 17, 18, 19.* *th t at the time when Christ receives his Kingdome, the faithful servant who hath improved his ten Talents well, is then made ruler over ten Cities; hee that well improved five, over five Cities, expounding that, 1 Cor. 6. 2. Do yee not know that the Saints shall judge the world?*

2 The sentence passed at the last day, shall concern eternal life, or death, *Mat. 25 46.* the result of the General Judgement is, the wicked go into everlasting punishment, the righteous into life eternal; but now the judgement in the time of the one thousand yeers shall be a judging of the world; that is, those wicked ones that shall bee suffered to live in this day, as to outward punishments and servility, in way of requital of what Christs people in all Ages have suffered from the world, which is expressed, *Psal. 149. 6.* *Let the high praises of God be in their mouths, and a*

two-edged sword in their hands, verſ. 7. To execute vengeance upon the heathen, and puniſhments upon the people, verſ. 8. To bind their Kings with chains, and their Nobles with fetters of Iron, verſ. 9. To execute upon them the judgement written, This honour have all his Saints, Hallelujah. So *Iſa. 61. 5, 6.* And ſtrangers ſhall ſtand and feed your flocks, and the ſons of the Alien ſhall be your Plow-men, and your Vine-dreſſers (expreſſions which note a ſervility) But ye ſhall be named the Priests of the Lord, men ſhall call you, the Miniſters of our God, Chap. 14. 2. They ſhall take them captive, whoſe captives they were, and they ſhall rule over their oppreſſors; All which places, as is moſt clear to him that views the context, and compares them with other Scriptures, have reſpect to the glory of the laſt times, as the day where in they are to have their accompliſhment; and a type of this (I conceive) the Gibeonites might be, who as a remnant of thoſe Canaanites deſtined to deſtruction, were yet ſpared by *Joſhua* (who in entering Canaan was a notable type of *Chriſt*, taking poſſeſſion of his Kingdom) to be hewers of wood, and drawers of water for the houſe of God, and this is (as I alſo conceive) one reaſon of it, why *Daniel*, Chap. 7. after the deſtruction of the fourth Beaſt (i. e. the Roman Monarchy, as under *Antichriſt*) and caſting him into the burning flame, verſ. 11. yet addeth (verſ. 12.) that the reſt of the Beaſts, (i. e. thoſe powers of the world, whoſe dependance was not upon *Antichriſt*) had their Dominion taken away, but their lives were prolonged for a ſeaſon, and time. Why ſo? namely, That Saints to whom now the Kingdom was to be given (verſ. 27.) might rule over them. And here (as I judge) are to be brought in thoſe Scriptures which ſpeak of the Saints Ruling and Reigning, Rev. 5. 10. And haſt made us unto our God, Kings, and Priests, and we ſhall reign on the earth, Chap. 20. 6.

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they shall be Priests of God, and of Christ, and shall reign with him a thousand years, agreeing exactly to that of Isa. Chap. 61. 5, 6. (which was named but now) strangers shall stand and feed your flocks, but ye shall be named Priests of the Lord, 2 Tim. 2. 12. If we suffer with him we shall also reign with him, which cannot be meant of a Spiritual Reigning on earth, because in that sense Timothy, and other Saints Reigned then, but this is a promise of a thing for future; nor can it be a Reigning with Christ in Heaven, because where is no Rule nor Authority, there can be no Reigning; but the Apostle tells us plainly, speaking of heavenly glory, 1 Cor. 15. 24. that there all Rule and Authority, and Power shall be put down, it must be therefore at some other time, which is this I am speaking of.

And what dangerous consequences will follow hereupon, in case we say, that as Christ himself after his resurrection continued some time on earth, doing his fathers work, before he entered into his rest; so the Saints (that herein also they might be like him) shall after their resurrection continue here on earth, doing the work of their Redeemer, (and that some time) before they enter into their rest, doth not as yet appear to me.

Object. In case it be said, How can these things be? seeing upon Christs second coming the world that now is shall perish by fire, as did the old bywater; that yet, after this a seed of wicked men should remain for Saints to rule over.

Ans. True, the Scriptures which speak of this coming, mention a coming with fire, Isa. 66. 15. The Lord shall come with fire, to render his rebuke with flames of fire. Mal. 4. 1. The day cometh that shall burn as an Oven. 2 Thes. 1. 8. In flaming fire rendering vengeance--- and Rev. 19. 20. (immediately upon the battel of Armageddon, before the thousand years begin) we read of a Lake of fire, into which the Beast and false

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Prophet are cast; which fire, that it shall be *material fire*, Peter implys plainly, 2 Epist. 3. insaying, that *as the old world was drowned with water, viz. material water, so is this reserved to fire against the day of Christs coming*; Yet that this fire (which whether it shall be general in all places at once, or onely in that place where Christ shall appear, and his enemies be gathered together, whither the dross of the world shall be gathered as into one *Lake*, is a question too nice to dispute) shall not destroy the being of the World, is clear,

First, Because it is a fire for another end, viz. *refining*, not destroying, Mal. 3. 2. *Who may abide the day of his coming? for he shall be as a refiners fire,*

Secondly, The *New Heavens* and *New Earth*, that *Isay* and *John* speak of, wherein shall dwell *Righteousness*, and in which the *Saints* shall *reign* with Christ, Peter makes mention of as a thing to be after this fire, which (as I have said) he therefore brings in with a *nevertheless*, 2 Pet. 3. 13. Now what if we should say, that as when the old world was destroyed by water, not onely righteous *Noah*, and godly *Shem* and *Japhet*, but also cursed *Cham*, yea, the kinds of all the creatures were spared from that deluge to replenish the new world; so at this day, not onely the *Saints* in the world shall be preserved, but even some of the wicked, yea of all the creatures, to serve the glorious ends and designs of God, and that in the *new Heavens* and *Earth*? which seems not without all ground, because the Apostle *Paul* tells us plainly, Rom. 8. 20, 21, 22. *That the creatures earnest expectation waits for that day, in which the Sons of God shall be manifest; when the creature (Devils and wicked men, on whom the curse shall still remain, excepted) shall be delivered from that bondage of corruption that now it groans under, and that not by a total dissolution, or annihilation*

hilation of it, but by a glorious reſtauration, bringing it into the liberty of the Sons of God. For the earneſt expectation of the creature waiteth for the manifeſtation of the Sons of God; becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. And alſo becauſe in thoſe very new Heavens and Earth that *Iſay* ſpeaks of, and *Peter* quotes from him, the Wolfe and the Lamb ſhall feed together; that is, good and bad ſhall be in the world together.

Neither let it be ſaid that this will be any hinderance to the Saints glory and ſpirituality, to bring them from Heaven, the place of glory, and that about a work ſo mean, and low, to rule over men upon earth; for as Angels loſe not their glory by attending upon the work of God here on earth, nor their ſpirituality, becauſe the works they attend upon, of miniſtring to the Saints, deſtroying the Enemies of God, &c. are in themſelves mean and low, yea, in a manner ſervile for ſo glorious Creatures as Angels to attend upon; ſo ſhall not Saints at this day, by being occupied in the Affairs of this Fifth Monarchy (which ſhall be their work for Chriſt, to act as Officers under him in his Kingdom) loſe any thing of their glory, eſpecially conſidering Chriſt himſelf (whoſe preſence is their glory) ſhall be with them all this time; nor of their ſpirituality, which never ſuffers decay in any, through a being occupied in the will and work of the Lord. And what if the Lord, who in the Legal Adminiſtration thought it good to have his peoples work a burden, in the Goſpel Adminiſtration, work, but no burden; will in this adminiſtration have work and glory go together, who will, or hath cauſe to find fault with it? Nay, let me ſay (what ſometimes hath been in my thought with reſreſhing) that the ſpirituality of Saints at this day ſhall be ſuch, as that from thence an awe ſhall be upon the ſur-
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viving *Sinners* of the world, who shall *tremblingly* come, and bow themselves down at the soles of their feet, *Isa.* 60. 14. and subject themselves to them, for this day, (as the Apostle saith) *Rom.* 8. 20. shall be the day of the *manifestation of the Sons of God*. Gods people are *Sons* now, therefore saith *John*, 1 *Epist.* 3. 2. *Beloved, now are we the Sons of God*, but (saith he) though true, we are so, yet *the world knoweth us not*, i.e. the transcendent glory and excellency of our state, is now a thing *veiled* from the world; but the day I am speaking of shall be the manifestation of the *Sons of God*, wherein that *noble* and *super-excellent* Spirit, that now (under a veil) is in the *Sons of God*, shall be *manifested* before all men; when all in general shall come to see the difference that is betwixt the *spiritual* man, and the man that is merely *rational* to be as *vast*. yea far more *vast* than that which now is betwixt the *rational* creature and *sensitive*: And as the *sensitive* creature now doth *tremble* before the *rational*, from beholding (through a secret instinct of nature) a kind of *Majesty*, and a more *noble* spirit in the *rational* creature than is in *himself*; so shall at this day, the meet *rational* man *tremble* before the *spiritual*, when the *manifestation* of that *super-excellent* Spirit, that is in the *one* above the *other* shall be open, and naked before all, and therefore, *Cant.* 6. 10. we have several degrees of the Churches light and glory; 1 *Looking forth as the morning*, with a little light; so in the *legal* administration. 2 *Fair as the Moon*, more light: So in the *Gospel*. 3 *Clear as the Sun*, that is come up to a high degree of *spiritual light* and *life* both, (for both are from the Sun, which is giver of the one, maintainer of the other) so in the administration at this day: And what then? why, *terrible as an Army with banners*; the *Saints* and people of God through this high advance in *spirituality*, grow *terrible* to the mean men of the

the world, who now tremble before them.

By what hath been before said, it may appear, that notwithstanding the *thousand years* is a *distinct* time from the Day of Judgement, being that time, to speak properly, in which *Saints* shall judge the world, and reign on the earth; yet in a large sense the time of the *thousand years*, and the *General Judgement* both, may be called *one great Day of Judgement*.

And indeed that *Saints* shall one day judge the world, is a thing so clear in Scripture, that good men not making a distinction betwixt the judging in the time of the *thousand years*, and the *General Judgement*; do bring the *Saints* at the last day, instead of standing upon *Christ's* right hand, even to sit with him upon the Bench, and then, and there to judge the world; which opinion is not only repugnant to those other Scriptures wherein we have the manner of *Saints* reigning over, and judging the world, set forth, which without a manifest forcing of them cannot be applied to this time; but also hath not the least countenance for it self from any one Scripture (that I know of) where express mention is made of the *last and General Judgement*, but the contrary rather, as from what I have said before, may be gathered) which is enough to put us upon a further search, and not to receive this principle upon trust any longer.

And truly to me it appears, that the Apostle himself, 1 Cor. 15. 23, 24, 25. makes a manifest difference betwixt these two times of judging, calling one the time of *Christ's* Reign, to put his enemies under his feet; the other the time of the end, and both these after his coming; *Christ* the first fruits, afterwards they that are *Christ's* at his coming. Then cometh the end (plainly intimating a distance of time betwixt his coming, and the end) when he shall have delivered up the
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Kingdom to God, even the Father, when he shall have put down all Rule and Authority, and Return: For he must Reign (shewing what his work shall be betwixt the time of his coming, and the end) till he hath put all enemies under his feet.

Why both these diffate judgments may not be expressed in that of the Apostle, 1 Tim. 4. 1. Shall judge the quick and the dead at his appearing, and his Kingdom; the quick first in such manner as hath been shewed, and then the dead at the last and General Judgement (which both are called his Appearing and Kingdom, because he is but once to appear to do both, and both taken together, do but make up this Kingdom of Christ, in which as King of Kings, Christ will glorifie himself in the eyes of all creatures). I see no convincing reason to the contrary.

Having thus spoken of the coming of our Lord, according to that light I have received from the words, I only now desire, that none of Gods people who shall read this, may be of the number of those who are troubled in mind, and shaken that the day of the Lords is at hand; but rather of those who patiently wait for the coming of our Lord Jesus Christ, and love his appearing, whose hearts till the rise of this bright and morning star will not cease, but with the Spirit and Bride, send forth their continual groans and cries, Come, O come Lord Jesus, come quickly.

I shall now conclude all with a Rule on two, which may be some help to the Reader for the understanding such Scriptures, that speak of this coming; namely,

RULE, That the diverse expressions in Scripture concerning the coming of Christ, which set him forth in a coming in various Dresses, sometime as a Bridegroom, sometime in fire, sometimes as a Warrior, as a Judge, are not

to be understood of divers comings, but one and the same coming in divers respects; as when his coming is spoken of in respect of his Saints, he comes as a Bridegroom; when in respect of the wicked, in flaming fire; when in respect of the destruction he will make of those enemies he finds gathered together at his coming, he appears as a Warrior, with a Sword, Armies following him, Garments rolled in blood; when in respect of that distinction, he will make at this day betwixt the clean and unclean, Saints and Hypocrites, true worshippers, and false, or the purification he would make even of his own people, he comes then as a Refiners fire, to refine and separate the true gold from the dross; when in respect of the principal work he comes about, namely to execute judgement, he comes then as a Judge: Thus ever appearing in various Dresses, either as the persons he comes to, or the works he is to perform upon his coming, are different.

2 RULE, As there is a Spiritual coming of Christ, as well as a Personal; so in some places which speak of this coming, both these are included, as before I have shewed in opening Isa. 59. 20.

3 RULE, As the Personal coming of Christ is twofold, First, a coming to bear our sins; Secondly, a coming without sin to salvation: So in some places which speaks of Christs coming, both these are conched together, or at leastwise joyned so near one to another as that they seem to be one and the same. So Gen 49. 10. Until Shiloh (i.e. Christ the Messiah) come, which in respect of the former words, The Scepter departing from Judah, hath reference to his first coming; but in respect of the latter, the gathering of the people to him, Unto him shall the gathering of the people be (i.e. Jew and Gentile shall be gathered together under him as Head or King over them) so it refers to his second coming.

coming. So *Mal.* 3. 1, 2. the *coming* *vers.* 1. is his *first coming*, when *John Baptist* as a *Harbinger* comes before him; but *vers.* 2. (that we may take notice what mystery is in Scripture) the *Holy Ghost* glides from his *first coming*, to his *second*, which is so terrible, as that who now may abide the day of his coming? or stand when he appeareth? So *Zach.* Chap. 13. 7. speaks of his *first coming*, *Awake, O Sword, against the man that is my fellow, smite the Shepherd, and the sheep shall be scattered*; but presently, Chap. 14. 3, 4, 5. we have his *second*. So *Mic.* 5. 1. we have his *first coming*, in which the Judge of *Israel* is smitten upon the cheek; and the *Jews* thereupon being for this given up; and rejected for a time, as *vers.* 3. we have presently his *second coming* spoken of, *vers.* 4, 5. both *comings* being brought in almost in one breath.

Thus much of the second thing, *The Personal coming, and appearing of Christ.*

3 *Christs watchword to his people, to be in a readiness to meet him.*

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

W*atchfulness*, and *Christs coming* usually go together, where *Coming* is the Doctrine, *Watching* is the Use; teaching us, that although *watching* is a duty Saints are alwayes to be found in, yet more especially will it lye upon them (as a principal work of that Age) who live in, or near upon the time of *Christs coming*, to be

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be watchful; and as before I have spoken of the one, to wit, *Christ's coming*, so may I not here leap over the other, viz. The duty of watching, The Holy Ghost having joyned them together.

Yet for so much as concerns the *practical* part of this duty, that being a thing more commonly known (though not practised as known) and also not so proper to the business I am now upon, being only exposition, I shall wave it, chusing to insist upon (as a thing more proper to our work, and which also may be of use to stir up those who already know the duty, to stand *SHALL I? SHALL I?* no longer, but in good earnest to apply themselves to it) the reasons why the Holy Ghost hath so conjoyned *watching*, and *Christ's coming*, as that it is a thing rare to read of the one, and not also to hear of the other.

Now in the 24. and 25. Chapters of *Matthew* (the most full, and pathetical Sermon that ever our Lord preached of his coming) we have several things foretold by Christ himself, the which too evidently would appear about the time of his coming, which are the principal reasons why Christ so calls upon his *Disciples*, and in them all *Believers*, as *Mark*, 13. 37. *What I say unto you, I say unto all, Watch*; And therefore those more especially which should live in, or about the time wherein these things were to have their accomplishment, to be watchful, Chap. 24. 42. Chap. 25. 13. which things by how much we see them more appearing, by so much may we conclude the *second coming* of Christ is nearer, and still have strength added to our foregoing Position, that it is that coming, and no other, spoken of in the words, *I come as a Thief*.

Now these are,

I *A strange sleep upon many Professors*. This is held forth in the Parable of the *Virgins*, *Mat.* 25. ver. 1.

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Then shall the Kingdome of Heaven be likened unto ten Virgins, which took their lamps, and went forth to meet the Bridegroom. 2. And five of them were wise, and five were foolish. Vers. 5. While the Bridegroom tarried, they all slumbered and slept. Which sleep is not (as I conceive) a sleep in respect of outward Profession, for the sleepers shall have a kind of Profession upon their backs still, as is intimated in that of the foolish Virgins to the wise, just upon the Bridegrooms approach, *Our lamps are gone out*; vers. 8. arguing, that the *Lamps*, that is, the outward Profession of wise and foolish, was held up, did not cease burning; till the very moment of the Bridegrooms coming; though yet at the time he tarried, they are said to be *asleep*, vers. 5. But it is a sleep in respect of the practice, and exercise of holiness, which many at this day, who had formerly been as well Practitioners as Professors, should now lay aside, as a needless and superfluous thing, and so become meer Professors; vanishing altogether into airy notions and opinions; with a kind of disdain and contempt of Christian life and conversation. Men that have been formerly much for Prayer, much for reading; hearing, Christian society, strict, and holy walking; shall now look upon all these as low and childish things, speaking after this manner, We are now expecting the Bridegroom, looking for the glorious appearance of the Morning-star; the Sun of Righteousness; great and high discoveries of God, and therefore away with these low carnal duties, and Ordinances; what shall we, who expect such glorious appearances; exercise our selves in these mean and childish things? which indeed were fit for those who lived under former dispensations, and more dark administrations, but do not become us upon whom the morning-star is risen.

And here (if I may so say, though with submission to others)

others) I conceive the thing I am speaking of to bee the very *sleep* before mentioned of the *Ten Virgins*, for (as by the scope of the Parable appears) these were in the *Kingdome of Heaven*, i. e. Members of the visible Church. Now the *coming* of the *Bridegroom* being a thing expected and looked for (though some look for it in one way, some in another) in the *Kingdome of Heaven*, i. e. by the Members of the visible Church, as near at hand; these *Virgins* will needs hereupon presently in all haste be going forth, before the set time, to meet him, *They went forth to meet the Bridegroom*, vers. 1. that is, (as I conceive) they reject all communion, holy duties, and Ordinances, &c. (things once they did exercise in) as things now no longer in use, but out of date, and bidding farewell to these, go forth with high expectations of great and glorious things, at the appearance of the *Bridegroom* now at hand, as if they should say, The *Bridegroom* is *coming*, he is *coming*, whose appearance puts an end to all these things, and therefore why shall we any longer exercise our selves in them? away therefore with these Duties and Ordinances, it behoves us to go forth and meet the *Bridegroom*; we will walk no longer in this way, but come, let us go forth to that higher, and more glorious administration, that the *Bridegroom* brings with him.

Now they going thus before the time, I say, and mark it well, before the time, for afterwards, vers. 6. we read of a *command* given at the *Bridegrooms coming*, to go forth and meet him; till which *command* had come had they stayed, and continued in that station the *Bridegroom* left them in upon his departure, yeelding cheerful obedience to all those his wayes and commands, which he bid them to mind, and be conversant in till his *coming*, they had done well; but going out before the time, leaving the *Laws of Christ*, before Christ the great Law-giver

giver had abolished them, casting off their former practice, and the *Bridegroom* not coming so soon as they expected, to direct them into a new, they *slumber and sleep*, i.e. do even nothing at all; as a sleepy man stirs not, acts not in any way or duty for Gods glory, or his Neighbours good; so it now fares with them, which so sad an effect of their going forth to meet the *Bridegroom* hath made me to think, that although the thing it self were very good, had they but waited till the coming forth of the Royal Edict, for the abrogation of the old Law, and the establishment of a new; yet for them to go forth to meet the *Bridegroom* before the time, to run before they were called, to abrogate Christs Laws, before himself had done it, was sinful, and very evil, and that for which God, by way of correction of so great arrogance and presumption, gives them up to this *spiritual slumber and sleep* here spoken of.

Now whereas I said at first, this *sleep* should be of *many*, I spake it to this end, that none might imagine this *sleep* to be general upon all the *Virgins* in the world at this *time*; for though it is said, v. 5. *Whilst the Bridegroom tarried they all slumbered and slept*; yet is not the *ALL* so to be understood, as if so be *all* the *Virgins* and *Professors* in the world should at this *time* be *asleep*; for though I conceive *all* here is to be taken *universally*, i.e. *all*, excepting none; yet the *universality* of the word doth not reach all *Virgins* and *Professors*, but those onely who *went forth to meet the Bridegroom*, for to them alone the scope of the Parable runs; the meaning then is this, That all those who casting off *Duties* and *Ordinances* did go forth before the *time*, to meet the *Bridegroom*, did *slumber and sleep*, not one of them was so happy as to keep his eyes open; but that *all Virgins* cannot be here meant is clear from the following Parable (which seems to be as it were an exception from this former) where mention is made of

some Servants improving their *Talents*, therefore not all sleeping; and likewise, from vers. 46. of the precedent Chapter, which tells us; that some at Christs coming should be found doing their Masters work; *Blessed is that servant whom his Lord when he cometh shall finde so doing*, therefore not all asleep; Yet (I say) all takes in every of those Virgins who went forth before the time to meet the Bridegroom, the number of which shall not be a few; for they are not set forth by a smaller number, as two, but by a greater, as ten.

Two things here are very observable, which I cannot omit, seeming to intimate the way or manner how this sleep shall creep on upon the Virgins at this day.

I From a false Principle commonly received among the Virgins, as touching the coming of Christ, namely, that the same shall be spiritual onely, and not personal; this to me appears from the attempt they make, and that before his coming, to go forth and meet him; for taking this for granted (which is indeed a certain truth) that the Administration that now is, is to be in force but till his coming, and they conceiving this coming of Christ to be no other, but a more glorious manifestation of himself in a spiritual way to the souls of his people, judging withall, some beginnings of this to be already both in themselves and others; they hence conclude the time now to be come in which these things are to cease, the Day-star (which will suddenly enlighten the whole world) beginning already to glimmer in their hearts. Hereupon they pluck up stakes, quit their old station, sound a march, with a mighty cry, *The Bridegroom is coming, the Bridegroom is coming, let us speedily go forth to meet him*; whereas had they in their judgement, as well as beleaved the coming to be near, so remained in the love of it, that good old Principle, that it is onely Christs Personal coming which puts an end to these things, they would have

have had certain ground to have stood upon, and have known the time when these things were to cease, and not before the time headily run forth, but rather patiently waited for that day, submitting themselves in the mean time to the Laws, and commands of their Lord and Master Christ,

2 *From a looseness in practice, in comparison of what they were formerly, for observe,*

I *They slumber, i.e.* give a little way to pride, remissness in duty, examining, and watching over their hearts, &c. allow themselves to be a little more worldly, stretch Conscience a little for gain, and reach after places, honors, preferments, the love of great men (though gained by unfaithfulness to God, and them too) more then, a time was; they durst do; and thus having first by a slumber benum'd their Consciences, which now are not so tender, and apt to be pricked with the least thorn, as in times past they were; the next degree is a fast sleep, (they all slumbered and slept, vers. 5.) i.e. what before they neglected through carelessness, now they throw off from a principle, that they need not do any such things, whereupon they lay themselves down, and as a man asleep, stir not, act not in any Duty, or Ordinance, or work of their Lord and Master Christ. I wish from my heart (were it the Lords will) that all those who at this day amongst us are asleep, might from this word have such a jog as might cause them to rub up a little, and to bethink themselves how they fell asleep.

2 *An extraordinary deluge, and over-spreading of errors, Christs second coming herein agreeing to his first, for never was the Church and Commonwealth of the Jews so infested with errors as about the time of his first coming. And this we have plainly chap. 24. where Christ tells us;*

First, That there shall be many Seducers, vers. 5. Many

shall come in my name, saying, I am Christ, and shall deceive many, Vers. 11. And many false Prophets shall arise and shall deceive many. Vers. 24. There shall arise false Christs, and false Prophets.

Secondly, These Seducers shall pretend Commission from Christ, therefore said ver. 5. to come in his name, i.e. pleading his Commission.

Thirdly, They shall profess themselves to be extraordinarily gifted; persons inspired by Christ, endued with the gift of Prophecy, called therefore Prophets, Vers. 11 24.

Fourthly, They shall do strange and wonderful things, things not common, or of ordinary observation, Vers. 24. There shall arise false Prophets, and shall shew great signs and wonders.

Fifthly, They shall have many followers and Disciples, ver. 5. Shall deceive many; yea ver. 24. so cunning shall they be in deceiving, that if it were possible they should deceive the very Elect.

3 A sad and fearfull Apostacy of divers who formerly were eminent and glorious Lights in the Church, Vers. 12. The love of many shall wax cold; which words are to be understood of a final Apostacy, because in the next verse perseverance to the end is set in opposition to their Apostacy; but he that shall endure to the end the same shall be saved. Ver. 29. The stars shall fall from Heaven; By HEAVEN we are to understand the visible Church, so called in Scripture, I heard a great voyce of much people in Heaven, saying, Hallelujah, Revel. 19 1. that is, in the visible Church. By STARS eminent men in the Church, Revel. 1. 20. The seven Stars are the Angels (or Officers) of the seven Churches; The meaning is. eminent men, men that were formerly of no small note in the Church, for their seeming zeal and piety, shall now they themselves what they are, and become Apostates,

4. An aptness to be offended at the things that shall be done in the world in these times, Vers. 10. Then shall many be offended. They shall not be able to brook what God in an active way will do, in a permissive way will suffer; but every thing they shall at this day cast their eyes upon will stumble them, and offend them, make them kick and fling; so that the very world will be a torment to them, and they to themselves.

5. A hating of fellow-brethren, with a notable persecuting spirit lying at the bottom, Vers. 10. shall betray one another, and shall hate one another, Verse 48. If that evil servant shall say in his heart, my Lord delayeth his coming, Vers. 49. And shall begin to smite his fellow-servants, and to eat and drink with the drunken. What is the meaning hereof? Why, eating and drinking denote friendship, and civil society; the meaning then is this, many men in these times, who shall yet go under the name of Christ's servants, shall so far degenerate, as that they shall not onely dis-own those that were formerly their fellow-servants but shall smite them with reproaches, yea, with the Civil sword, if the Lord prevent not; and instead of making their fellow-servants their Companions and Associates any longer, they shall choose the Drunken, i.e. such as their very walking doth declare them to all men to be persons void of grace, and strangers to Jesus Christ, and yet these now shall be their familiars, and intimates, rather than the other.

These things our Lord Jesus Christ hath foretold to be in the world a little before his coming, to escape which, as he there calls upon his Disciples to Watch, watch, watch; so do I conceive for the very same reasons, in the words I am upon, are we exhorted to this duty. because, as by all these, sanctification grows into decay, and they are made naked in the eyes of others to their shame, (as Aaron made Israel by that sin of the Calf, and that amongst

amongst their enemies, *Exod. 32. 25.*) so the very motive to this duty of *watching*, in the words, is the *keeping their Garments*, that is, of Sanctification (the Garment of Justification being but one Garment, resembled by the Robe Christ wore in the dales of his flesh, which was one intire peece, without seam throughout, and that rather Christs put upon us, than ours, and not at all trusted in our hands to keep, but kept in Christs for us, and therefore not that here spoken of) lest by losing of them they become *naked*, and are in the eyes of others, yea, their enemies (who can see these Garments, though a Saints Justification is a thing hidden from them) *exposed to shame*, which in a few words comprehends all those reasons Christ had laid down and pressed, *Mat. 24. and 25.* why beleevers living in times immediately preceding his coming, should be watchful.

And let not any, in case what I have said sit too close, be for that offended at the Author (who is a friend to all that love the Lord Jesus) or sleight the things themselves, but rather considering what Christ hath plainly foretold shall be a little before his coming, let them learn this, to consider their own ways, and lay seriously their practices to heart, lest otherwise he come upon them as a Theef, before they shall have time to get oyl into their Lamps, or to put on again their Garments, which now they have put off.

Thus much of the third thing, *Christ's Watchword to his people.*

- 4 *Christs wonderful providential disposing hand in causing his Enemies to rendezvouze in the place of their own destruction.*

Verse 16. **A** *And he (i.e. Christ) gathered them together into a place called in the Hebrew Tongue, Armageddon.*

These words have relation to the 14. Verse, where we have the Kings of the Earth, and the whole world gathering together to the *battel of the great day of God Almighty*; onely because whilst they are gathering together from all parts, and now in a manner their whole body united and ready to swallow up his people, Christ appears, and interposeth himself betwixt his people, and their bloody raging enemies, therefore we have the *coming of Christ*, Verse 15. brought in between their gathering together, and their full and compleat Rendezvouze; and so these words come to be dis-joyned from the former.

As touching the place here called *Armageddon*, the opinions of Writers are various, which (being not a thing so material) I shall not recite; my own thoughts incline to their opinion, who read it *the place of destruction of an Army*; And possibly there may be an allusion in the name, to that great destruction of the *Canaanites*, at the waters of *Megiddo*, *Judg. 5. 19.* when *Sisera* the chief Captain of *Jabin*, with all his Host, fell by the hand of *Deborah* and *Barak*, where was made such a total destruction, that it is said, *Judg. 4. 16. And the Host of Sisera fell upon the edge of the sword, and there was not a man left.* And indeed, I the rather incline to this interpretation, for the agreeableness of it, to those other Scriptures, where (as before I have shewed) this battel is spoken of, *Isa 63. 6. I will tread down the people in mine anger, and make them drunk in my fury, Chap. 66. 16. The slain*

slain of the Lord shall be many, Joel chap. 3, 14. calls it the valley of Decision, or cutting off; and Rev. 19. 21. The remnant were slain with the sword of him that sat on the Horse. All implying a great and marvellous destruction of enemies.

The meaning of the whole is, *That Christ himself, as well as the Spirits before mentioned, Vers 13, 14. hath a special hand in the gathering together this cursed Troop; they to destroy the Saints and people of Christ, but he to manifest his love to his children, and his own glory the more upon his appearing, and to revenge upon them with his own hand the blood of his people; and although their coming up, and gathering to a head is through their instigation, yet the disposing of their Quarters and place of Rendezvouze is his, who gathers them together into the appointed place of their destruction, where for his peoples sake, he intends to render upon them his anger with fury, and his rebukes with flames of fire, as Isaiah expresseth it.*

And methinks, when my thoughts are fixed upon this day, I cannot but sometimes stand and admire, not so much at the *ruin* of the enemies, as at that *matchless love* of Christ towards his, which will appear in doing of it, who seems at this day to act the holy passions of a provoked Father and Husband, who having seen his children oft murdered before his face, and his beloved Spouse now in the hands of the Murderers, can no longer forbear, but in the heat and vehemency of affection, with unexpressible indignation, he himself with his drawn sword rusheth forth upon the Murderers, (as not contented to have their blood, if his own hands be not dipped in it) fighting with *fury through and through*, and from the *rage* of his mightily provoked spirit, being become deaf to all cries, kills and slays without pity or mercy; and is so far from sadly resenting what he hath done afterwards,

wards, as that he is marvellously delighted, yea glories in it, that for the sake of his Children and Spouse (whose quarrel he hath been now revenging) he hath engaged so far, as to come off the field with *Garments dyed red* in the blood of their enemies, which excellently we have set forth, *Isa. 63.* where we have Christ after this wonderful slaughter made of his peoples enemies, and that with his own hand (who therefore is said to *come from Edom*, *Edom* being ever a cruel enemy to *Israel*) turning himself, and in a way of triumph presenting himself to his Spouse, who seeing one coming, *glorious in his apparel* (i.e. most delightful to behold) and yet withall having *Garments dyed in blood*, and travelling as a mighty Gyant in the greatness of his strength, she is astonished, and (as in an exaltation, through wonderment, fear, and joy) she cries out, Who? ~~Who~~ *is this that cometh from Edom in such a manner, with dyed Garments? yet glorious in his apparel, travelling in the greatness of his strength:* To whom Christ presently replies, *It is I, O my Spouse, It is I, who am mighty to save thee,* who for thy sake have been *treading the Winepress alone*, trampling the people in mine anger, making them *drunk in my fury*, bringing down their strength to the Earth; and it is so far from repenting me of any thing that for thee I have done, that were there, or shall there be any more to gather together against thee, I can yet do no less (for my heart is filled with vengeance) than tread them in mine anger, yea trample them in my fury, and their blood shall be sprinkled upon my Garments, and I will stain all my Rayment.

Wonderful unspeakable love! arming a most dear and blessed Saviour with burning affections and fury, cladding him with zeal, and vengeance as a cloak, that he might plead their cause, and avenge their quarrel, pour abroad the blood of their enemies, who by their sins have thrust

thrust a spear in his side, and wickedly poured out his? What heart without melting into tears can consider of this?

Thus much as touching the fourth and last thing, namely, *Christs wonderful disposing of his enemies to their own ruine*; with which concludes the *Interval*, or space of time betwixt the sixth and seventh *VIALS*.

VIAL VII.

1 *The Angel pouring it out.*

Verf. 17. **A**ND the seventh Angel poured out his *Vial*. The Angel of this Vial is doubtless *Christ himself*, whose coming we spake of but now, and who instantly upon his coming pours out this *Vial*; called the *Archangel*, 1 Thess. 4. 16. who is there said to come with a shout, or voyce, *The Lord himself shall descend from heaven with a shout, and with the voyce of the Archangel*. And accordingly as an Adjunct accompanying this *Vial* we have a great voyce. *The seventh Angel poured out his Vial, and there came a great voyce out of the Temple of Heaven*; which voyce is no other but the voyce of Christ himself, as I shall shew anon.

2 *The Subject of it;**The Air.*

Into the Air: No subject can be more general than the *Air*, which containeth all things, fills all places, in which all Creatures breathe. The universality of the subject notes the pouring out of this *Vial* to be *universal*,
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the fore-going *Vials* have fallen upon particular subjects, The first, upon the *grosser* parts of Popery; The second, upon the *Antichristian Hierarchy*; The third, upon some particular *States and Kingdoms*, with their *Heads and Rulers*; The fourth, upon the *German Empire, or House of Austria*; The fifth, upon the *City Rome*; The sixth, upon the *Turk, or Ottoman Family*. But this seventh and last is *general*, reaching all things whatsoever that stand in the way of *Christ's Kingdom*.

And this the change of speech used in this *Vial*, different from all the other, noteth also, as it seems to me; for whereas the other *Vials* are poured out upon such and such things, the first upon the *Earth*; the second upon the *Sea*; the third upon the *Rivers and Fountains of waters*, &c. This seventh and last is said to be poured out into the *Air*, noting hereby the *spreading and dilating* of it self, as far as the *Air* spreads, in such manner, as that thereby all, and every part is filled with the effects of it. Now a *Vial* might be poured out upon the *Air*, yet not *dilate* it self into every part to fill the whole with it, as the first *Vial* poured out upon the *earth*, did not so *dilate* it self as to destroy those earthly dregs of Popery in every part of the *Papal Kingdom*; neither did the second upon the *Sea*, destroy the *Antichristian Hierarchy*, but in some Kingdoms only; the third upon the *Rivers and Fountains of waters*, not the ten *Horns* in general, but some of them only did, as to the overturning of their present Government and Constitution, feel it; yet each of these *Vials* are truly said to be poured out upon these subjects, because they had effects to destroy some part, that which they fell upon, though they did not *dilate* themselves into every part; but now this seventh is poured out INTO THE AIR, noting a *dilating and diffusing* of it self as far as the *Air* goes, which

which (I have said before) is general, filling all things and places; accordingly this *Vial* reacheth

1 The whole *Kingdome* of the *Dragon*, or *Devil*, who is called *the Prince of the power of the Air*, Eph. 2.2. who, upon the pouring out of this *Vial*, with all his Host, shall be bound, and shut up in the bottomless pit for a *thousand years*, as *Rev.* 20.1, 2, 3. And here indeed it had been more orderly to have placed our fore-going Discourse of the *thousand years*, but because truth is to be preferred before order (which when it tends to the obscuring of the truth, is but curiosity, and to be shunned) I have therefore, because in my judgement it stands more for the advantage of truth where it is, than it would do here, chosen to be a trespasser in points of nicety.

2 The whole *Kingdome* of *Antichrist*, or the *Papacy*.

3 The remaining *Powers* of the *Great Turk*, which were not destroyed by the sixth *Vial*.

4 The *Kingdomes* of this world, i.e. such as neither have dependance upon the *Papacy*, nor the *Great Turk*, all shall come under this *Vial*, and be utterly ruined, and broken in peeces by it.

3 The Adjunct,

A great *Voyce*.

And there came a great *voyce* out of the *Temple* of *Heaven* from the *Throne*, saying, *It is done*.

This *Voyce* is Christs, *Rev.* 21.3, 6. *Hee* (that is, *Christ*) that sate upon the *Throne*, said unto mee, *It is done*.

The meaning of the words, *It is done*, I have formerly shewed to be only this, *NOW* is the *New Jerusalem* established,

established, now is my Kingdome set up, the work now is done and compleated; for this work had its beginning before under the former *Vials*, and that from the first day that the *little stone* began to *smite the great Image*, and therefore *Daniel*, Chap. 2. 44. speaking of this Kingdome of Christ, saith, *In the dayes of these Kings shall the God of Heaven set up a Kingdom, i. e. Christs Kingdome* shall have its beginning, as the same is a *stone*, in the dayes of the *Fourth Monarchy*, before yet the same is destroyed; and it shall grow up by little and little, *smiting the great Image*, and still as it *smites* be increasing in strength and greatness; but yet the same is not a *Mountain* filling the whole Earth, till it hath *broken* in peeces the *Great Image*, in such sort as that the place thereof is no more found, vers. 34, 35. *i. e.* this Kingdome of Christ shall not be compleatly set up, it shall not be the *Fifth Monarchy* (though yet it shall be in a rising way) until the seventh *Vial* be poured out, which breaks in peeces, and wholly removes the *Fourth Monarchy* and all worldly powers.

And this is clear, *Dan. 7. 12.* who there tells us, that *the rest of the Beasts had not their Dominion taken away*, (*i. e.* the Kingdoms of this world, are not compleatly the Lords, and his Christs, as *Rev. 11. 15.*) *until such time as the Thrones of the Fourth Beast (i. e. the Roman Monarchy as under Antichrist) are cast down*, vers. 9. the *Beast* himself slain, his body destroyed, and given to the burning flame, vers. 11. Then shall it be said, (as here) with a great voice, *It is done*; Then shall be verified what is said, *Rev. 16. 7. The mystery of God is finished, as he hath declared to his servants the Prophets*, that is, now all things spoken of by the Prophets, as touching my Kingdome, and the setting of it up, are finished, for *it is done, the New Jerusalem is established.*

And truly here let me adde; that although some godly

men (whose thoughts I have an esteem of) look every day for the setting up of this *Fifth Monarchy*, and that by having the Powers of the world laid down, and let fall out of the present hands they are in, who hold them (as they judge, by right of the *Fourth Monarchy*, and left free for Saints to come, take up and execute; yet must I needs say, (being convinced of the contrary) in this I am not of their mind, conceiving their mistake to lye in this, viz. a not considering (which too comes from a non-acknowledgement of Christs Personal coming before it) by whom, how, and when this *Fifth Monarchy* is to be set up. And for my own part, as I greatly rejoyce to see so much power in *Saints hands* already, and beleeeve more will be every day, as the *Stone* by rolling grows greater; so do I also wait for that (which some presently expect) till that day wherein our Lord shall appear, who himself will do this work, viz. *Destroy the Beast, cast him into the burning flame, and then give the Kingdome, and Dominion, and greatness of the Kingdome under the whole heaven, unto the people of the Saints of the most High*: When that which but now is rising, and shall rise every day, growing still greater and greater, as an augmenting *Stone*, shall become a *huge and great Mountain*, filling the whole Earth.

And of this *Kingdome* as to the first rise of it, which is little, in an unlikely way, in the midst of many difficulties, I take it, *David's Kingdome* was a *Type*: But as to the glory of it, when the same shall be a *Mountain* filling the earth, the *Kingdome* of *Solomon* was rather a *Type*; for which reason, *Psal. 62.* (which is a clear Prophecie of the glory, riches, duration, vast extent of this Kingdome, agreeing in many things with that glorious Prophecie, *Isa. 60.*) is intituled, *A Psalm for Solomon*; yet in respect of Christ, the King, or Monarch, in this Kingdome, *David* in Scripture is ever the *Type*, and

not *Solomon*, because *Solomon* after he was set upon the Throne, did foulely back-slide to *Idolatry*, but *David* did that which was right in the sight of the Lord.

This voyce coming from the Throne, intimates (what I have been speaking) that now *Christs Throne* shall be set up, and himself sit upon it, as Chap. 21. 5. which also we have, Chap. 3. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne. The Throne Christ here speaks of, is a distinct Throne from his Fathers Throne, such a Throne as he was not to sit on, till he should come from his Fathers Throne; for (saith he) the Throne I am upon at present is my Fathers Throne, which I, overcoming, am priviledged to sit upon; but I have a Throne of my own, which I shall one day sit upon, when he that overcometh shall sit down with me on this my Throne, as I now by overcoming am set down with my Father on his Throne; which as it proves Christ shall have a Throne distinct from that on which he now sits, so also, it confirms what I said even now, that the Dominion, or the Throne, is not to be given to the Saints, untill such time as Christ himself comes and sits him down upon his Throne, according to that *Matth. 19. 28. Verily, I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve Thrones judging the twelve Tribes of Israel*; and it is for this reason, because the Apostles shall be advanced as chief in this *New Jerusalem*, that Chap. 21. 14. tells us that the foundations of this City shall have in it, the names of the twelve Apostles of the Lamb.

And this Throne, because not onely Christ himself sits upon it, but also his Saints with him, is therefore cal-

led *Thrones* in the plural number, *Rev. 20. 4.* And I saw *Thrones*, and they sat upon them, and judgement was given unto them; which words exactly agree for time (as before I have shewed) with this of the seventh *Vial*.

Now whereas this *Throne* upon which *Christ* sits and utters his *voice*, is said to be in the *Temple of Heaven*, it clearly denotes (Heaven in the *Revelation* being always understood of the Church on Earth) the erecting of this *Throne* here below.

And indeed if we compare with Chap. 21. where we have the same *Throne* spoken of, together with the *voice* from it, *It is done*, Verse 5, 6. it will evidently appear that the *New Jerusalem* there described, is to be understood of a glorious state of the Church here on earth, and not (as some) of Heaven hereafter.

First, Because *John* sees a *New Earth* as well as a *New Heaven*.

Secondly, Because the *New Jerusalem* is said to come down from God out of Heaven, Verse 2. therefore not a description of the Church in Heaven, which coming down out of Heaven, lest we should imagine it (as some) to be *Visional* onely; namely, that *John* in way of *Vision* saw it come down, but really it is above; we have therefore (to free us from such a mistake) a great *voice* added, Verse 3. *Behold the Tabernacle of God is with men, i.e.* on earth, the place of mens habitation, whereas were the *New Jerusalem* to be understood of *Heavenly glory*, the contrary should be, *viz. The Tabernacle of men with God*.

Thirdly, Because the *glory* of the Kings of the Earth (which *glory* is outward) and of the Nations, shall be brought into it, Verse 24. *The Kings of the earth do bring their glory and honor into it*, Verse 26. *And they shall bring the glory and honor of the Nations, into it*,
Neither

Neither of which can agree to *Heaven hereafter*, but do most excellently agree to what is spoken at large in the Prophets of the *glorious state* of the Church on *Earth in the last daies*. To say (as is commonly) such of the Kings of the Earth, and those of the Nations who shall be converted here, shall be there glorified; and this to be the bringing of the glory of the Kings and Nations thither.

To that I answer, 1. How can this be said to be *their glory*, which is rather *Gods* put upon them, than theirs?

2. How is this brought *thither*? is the glory of Heaven fetched thither from Earth?

3. How can they be said to *bring it thither*, who never receive this glory till they come there?

Fourthly, Because it is evident from the 12. and 14. Verses, that the *twelve Tribes* of the Children of *Israel*, and the *twelve Apostles* of the Lamb, shall be first or chief in this *New Jerusalem*; but let it be proved from any other Scripture, that they shall be so in Heaven hereafter.

Fifthly, Because Chap. 22. (which to Verse 6. is a continued description of the *New Jerusalem*) tells us, ver. 2. of a *Tree* in this *New Jerusalem*, whose leaves are for the healing of the Nations. Now let it be shewn how the Nations shall be healed in Heaven hereafter.

Sixthly, Because in this *New Jerusalem* we have express mention made, as of the *Throne of God*, so also of the *Lamb*, Chap. 22. 1. proceeding out of the *Throne of God*, and of the *Lamb*, Verse 3. There shall be no more curse, but the *Throne of God*, and of the *Lamb* shall be in it. But now in *Heaven hereafter*, though Christ as *God* coequal and coeternal with the Father shall reign for ever, yet not as the *Lamb*, which is clear, 1. Cor. 15. 28. And when all things shall be subdued un-

to him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, i.e. the humane nature of Christ which dyed for our sins, rose again (as the Apostle in the foregoing verses speaketh) was raised above all the Creatures, all the time of the *thousand years*, and the *General Judgement* (according to which nature, Christ is said to be the Lamb slain) shall now be subjected, after the end, to the God-head, or Divine nature, which in Heaven shall be all in all; so that Christ as the *Lamb* shall not have a *Throne* there. And this Interpretation is not so much mine, as *Augustines* long ago, and *Calvins* since, who both speak the same thing, confessing a subjection of the humanity of Christ to be here intimated, whom I think good here to name, not that their Authority, nor my saying so, proves the thing to be truth; but that I might hereby stop the mouths of such, who otherwise possibly, would be ready to condemn the truth it self for error.

Yet let none hence conclude (as some now adays fancy) a *cessation* of the *Humane Nature*, by being *turned* into the *Divinity*, so as that Christ shall be God-man no longer; for the Apostle in saying the *Humane Nature* shall be subject, denotes plainly, that the same shall even in *Heaven hereafter* have a *being*; for how can that be subject, which hath no being?

And as the *Lambs* having a *Throne* in the *New Jerusalem* proves clearly that it cannot be meant of *Heavenly glory* after the day of *Judgement*; so doth it as strongly prove (what before I have laid down) that not a *Spiritual* onely, but a *Personal presence* of Christ shall be with his people in the *New Jerusalem*, all the time of the *thousand years*; for Christ as the *Lamb* hath his *Throne* in it; but Christ *Spiritually onely*, is not the *Lamb*, nor was he *sacrificed* in that sense.

Seventhly, and lastly, Because *Isa. 60.* (which Chap-

ter, as is most evident, speaks not of heavenly glory, but of a glorious state of the Church here on Earth) is for time one and the same with this, as plainly will appear by comparing one with the other.

Isa. 60. 11. the Gates shall be open continually, they shall not be shut day nor night.

Verse 3.

The Gentiles shall come to thy light, and Kings to the brightness of thy rising.

Verse 10. Their Kings shall minister unto thee.

Verse 11. That men may bring unto thee the forces of the Gentiles, and that their Kings may be brought.

Verse 1.

Violence shall no more be heard in thy Land.

Verse 20. The days of thy mourning shall be ended.

Verse 19.

The Sun shall be no more thy light by day, neither for brightness shall the Moon give light unto thee; but the Lord shall be unto thee an everlast-

Rev. 21. 25. And the Gates of it shall not be shut at all by day.

Verse 24.

The Kings of the Earth do bring their glory and honor into it.

Verse 26. And they shall bring the glory and honor of the Nations into it.

Verse 4.

God shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor cry, neither shall there be any more pain.

Verse 23.

And the City had no need neither of the Sun nor of the Moon to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof.

ing light, and thy God thy glory.

Verse 21.

Thy people also shall be all righteous.

Verse 27.

And there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lambs Book of life.

Yet because it would be a thing hard to be beleaved, that the *New Jerusalem* glory should be here on Earth; therefore it is said, chap. 21. 3. *These words are true and faithful*; and again, chap. 22. 6. *These sayings are faithful and true*.

One thing here is of special concernment to be opened, to the end the words of the seventh Vial may be brought to a reconciliation with the description of the *New Jerusalem*, chap. 21. (both as I have shewed being to be referred to one and the same time) which is this, Seeing *John* in describing the *New Jerusalem*, saith, *I saw no Temple therein*, Chap. 21. 22. and the contrary is here intimated, *There came a great voyce out of the Temple of Heaven*; how can these things agree? or the one be made Expository of the other, when they speak things contradictory.

I answer, *John* saw no material Temple, such as was in *Jerusalem* of old, to which here *new Jerusalem* is opposed.

Or secondly, (which I rather incline to) *John* saw no such Temple as was the former Temple, or Church-state under the Gospel. But that a Temple there shall be, is manifest; for, saith he, in the next words (which are given as a reason why no such Temple as formerly had been, should be in this *New State*, because indeed they should

should now have a better Temple). The Lord God Almighty and the Lamb is the Temple of it.

So that a Temple there is, but this shall not be such a Temple in which Christ through outward Ordinances as a medium is conveyed to his, and they by faith enjoy him, as now; for what need of these things when Christ is with his people, and to be enjoyed in another way of Visitation yea, the duration of these things is but untill his coming, 1 Cor. 11. 26. For as oft as ye eat this bread and drink this cup, ye shew the Lords death till he come. And the Apostle is clear in this, that all injoyments of God by faith, cease, when sight takes place, 2 Cor. 5. 7. 1 Cor. 13. 8 9. 10, 11, 12, 13. And indeed what use will there be of a Glass to see Christ in, when he shall present himself face to face, which he will do at the day of his appearing, 1 John. 3. 2. It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is; yea, to behold the Lamb thus, shall be a principall part of the New Jerusalems glory, Rev. 22. 3. 4. They shall see his face, and his name shall be in their fore-heads. So that this Temple shall not be a worshipping of Christ, and an injoyment of him through outward ordinances, but rather a more immediate worshipping, and injoyment of him in himself, who therefore in this New Jerusalem, is not onely the person worshipped, but the very Temple we worship in.

And this which now I am speaking of, is (I tell you) clearly held forth in those words of the Apostle, Heb. 12. 26. Yet once more I shake not the earth onely, but also Heaven; which place he quotes from Haggai, chap. 2. 6, 7, which before I have proved relates to this time. Now as Christ at his first coming shook the legal worship, which the Apostle tells us stood in meats and drinks, and carnal Ordinances, imposed on them until the time of Reformation, Heb. 9. 10. for which reason the shaking hereof is called shaking of

of the earth, and did at his resurrection *establish another way* of worship, far more spiritual than the former, yet having also some outward Ordinances and Institutions, as the former had, which in Scripture is frequently called (as opposed to the other) *Heaven*, and the *Kingdom of Heaven*; so at his *second coming* will he *shake* this worship, *cast this Temple* (though more spiritual than the former) to the ground also; for (saith he) *yet once more, I shake not earth only, but Heaven also*; i.e. all the worship that now is (I mean outward) is upon *Christs second coming* to be removed, and such a *Kingdom and Worship*, instead thereof, is to be set up, as can *never be shaken*, i.e. shall never be broken in peeces any more, as the former worships have been, but shall be the same for kind (being as I have said, a more immediate worship) with that which shall be in Heaven hereafter.

And not darkly is this hinted, *Isa. 60. 19. 20. The Sun* (that is those outward things which before were as a *Sun*, under which are comprehended outward Ordinances) *shall be no more thy light by day, neither for brightness shall the Moon give light unto thee*, and verse 21. *Thy Sun* (i.e. the Lord Christ, who is the light of this *New Jerusalem*) *shall no more go down, neither shall thy Moon* (thy outward glory and felicity) *withdraw it self*, making a clear distinction betwixt the *Sun* that before was, which is called *The Sun*, and the *Sun* that at this time shall be, which is called *thy Sun*, as being another *Sun* peculiar to these times, and not the same *Sun* as was in former times; and this *Sun* that we may not be mistaken in it, is interpreted twice over to be the *Lord*, Verse 19. *The Lord shall be unto thee an everlasting light*, Verse 19. as opposed to the former *Sun*. And again, *For the Lord shall be thine everlasting light*, yet, 20. being there added as a reason why this *Sun* should

should never go down, no nor in Heaven hereafter, because the Lord should be this Sun; And who is this Lord? why *Jesus Christ the Lamb*, who is said to be the Temple and Light of this New Jerusalem, and that in opposition to the Temple, Sun, Moon, i. e. all outward Lights and Ordinances that before had been, *Rev. 21. 22, 23.* And I saw no Temple therein, for the Lord God Almighty, and the Lamb, are the Temple of it. And the City had no need of the Sun, neither of the Moon to shine in it, for the Lord God did lighten it, and the Lamb is the light thereof.

And to this day (as I conceive) have those Scriptures reference, *Jerem. 31. 34.* And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, *Isa. 54. 31.* And all thy children shall be taught of the Lord, arguing an immediate feeding and teaching, not so much by instruments, means, and Ordinances, as the Lord himself.

And though it is not denied these Scriptures had a fulfilling in the beginnings, when the Spirit was poured down, teaching then (Christ promising, and sending his Spirit for that end) being more abundant and spiritual than in former times, for which cause they are by Christ himself, and Paul after him, interpreted as then fulfilled; yet it is evident from the scope of those places whence these Texts are quoted, that the Prophets had in their eye another time, namely, the time of the Jews delivery, when not Judah only, but Ephraim's Head of the ten Tribes also, spoken of expressly by *Jeremy*, should return; yea the very time of the New Jerusalem, whose stones are therefore by *Isaiah* said to be laid with fair colours, her foundations with Sapphires, her windows of Agates, her gates with Carbuncles, and all her borders with pleasant stones; not

unlike that description of the *New Jerusalem* John gives us (but more full) *Rev. 21.* of that, although in part these Scriptures had a fulfilling before (in which sense *Christ* and *Paul* mention them) yet the fulness, or the compleat fulfilling of them, respects the time we are speaking of.

And doth not the phrase of *New Heavens*, and *New Earth*, spoken of by *Isaiah*, *Peter*, *John*, and ever with reference to this time, imply as much? for the very phrase of making a *new*, implies the abolishing of the *old*; which new made, that it cannot consist of any such outward things as did the old, is clear, because upon the abolishing of the old, such things, only are left standing in this new, as can never be shaken, or removed, which all outward things are subject to.

Thus although in the *New Jerusalem*, a *Temple* there shall be, yet not such a *Temple* as was the *Temple* of *Jerusalem* of old, or is the *Temple* of *Jerusalem* that now is; but as the whole state of things shall be *new*; so shall the *Temple* be *new*. In the *new Heaven* the *Lamb* who sits upon the *Throne* shall be the *Temple*, and the great *Voyce* out of the *Temple* of *Heaven* from the *Throne*, is the *Voyce* of *Christ* himself (who at this day will sit upon his own *Throne* in the midst of his Church and People) which is clear (as before I have said) Chap. 21. 5, 6.

And what I have formerly hinted, I shall here remember again, that the very reason (as I conceive) why many in these dayes cast off the holy Ordinances, and Institutions of the Lord *Jesus*, is this; They find it clear in Scripture that the continuance of these things are but *until his coming*, which *coming* (putt an end to Ordinances) they judging to be *Spiritual* only, and not *Personal*, and perswading themselves withall that in this sense *Christ* is *come* to them already. they conceive it high time for them to quit and shake off all outward forms,

Object.

Object. If against what I have said it be objected, that *Zechary, Chap. 14. 16.* speaking of this time, tells us, *They shall go up from year to year to worship the Lord, and to keep the Feast of Tabernacles;* therefore Ordinances shall be at this day.

I answer; If by *worshipping* the Lord, and *keeping the Feast of Tabernacles* we understand a *walking in Ordinances*, then shall the *Ordinances* at this day be common to all, even the worst of sinners, for that such at this day shall be in the world, hath been before proved; and observe, the *comand to come up to Jerusalem to worship the Lord, and to keep the Feast of Tabernacles* is *general*, upon all that are left of those who came up against *Jerusalem*, *vers. 16.* *All the Families of the earth*, *vers. 17.* yea the very *Heathen*, *vers. 18.* and if *Ordinances* shall be so common at this day, then will the purity of worship in respect of the *Worshippers* be less then, than now it is; and if so, where then will be the *holiness* of this day, which in this respect is to excel all dayes before it?

The meaning therefore (I conceive) is this, That all people in remembrance of the terrible destruction Christ made of his enemies, gathered together at *Jerusalem*, upon his appearing, shall from that day, year after year, *i. e.* often come and worship before the Lord, *i. e.* fall down before this Christ sitting on the Throne, acknowledging him to be the great *King* of the world, and *Jesus Christ the Lord*, to the glory of God the Father, fulfilling that of *Isa. Chap. 45. 23.* *Unto me every knee shall bow;* And that of the Apostle, *Phil. 2. 20.* *At the name of Jesus every knee shall bow.*

And this, the phrase used by the Holy Ghost, of *keeping the Feast of Tabernacles* doth notably set forth, for in *Levit. 23. 34.* where we have the institution of this *Feast*, we have *vers. 43.* this added as the reason of the Institution, *nagely, the memorial of Gods strange and wonder-*

wonderful Providence towards, and in preservation of *Israel* when they came out of *Egypt*; which Deliverance as it was but a *Type* of this, so the *Memorial* thereof, by keeping the *Feast of Tabernacles*, was a *Type* of the *Memorial* that should be kept, by all Nations coming up to *Jerusalem*, to fall down and worship before the Lord, of Christs wonderful Deliverance of his people, and terrible destruction of his enemies at this day: And indeed that the main thing intended in this *Feast*, was the *Memorial* of Gods delivering mercy, appears to me from hence, that this *Feast*, which from *Joshua's* time untill *Nehemiabs* had not been observed, was again kept upon their coming out of *Babylon*; *Nehemi* 8.17. This also may be an answer to such other places in the Prophets, where mention is made of worship at this day.

Having thus brought the words I am opening, to a reconciliation with those, Chap. 21. vers. 22. It would neither be amiss, unprofitable, nor improper to the subject we are upon, to have given here a description of the *New Jerusalem's* glory, which is the very thing briefly hinted in these words more fully explicated, Chap. 21. throughout, Chap. 22. vers. 1. to 6. and in many places in the Prophets of the Old Testament; but that I have restraint laid upon my spirits as to this inquiry, supposing the time of full discovery hereof not yet come, for I finde that the destruction of the great Whore, together with a general view of the Bride; the Lambs wife, and the time of her Reign with Christ, is discovered to *John* in the wilderness; that is, whilst the Church as yet remains in her warfare, contesting and struggling with her enemies, Chap. 17.1. And there came unto me one of the seven Angels, which had the seven Vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgement of the great Whore, that sitteth upon many waters, vers. 3. so he carried me away in the spi-

rit into the *Wilderness*: John is now in the *Wilderness*, and we read not a word of his removing his station, till we come to Chap. 21. 9, 10. therefore I conclude the whole of the Prophecie from Chap. 17. 1. to Chap. 21. 9. (which discovers the great *Whore*, and her ruine, Chap. 17. 18. gives us a general view of the *Bride*, the *Lambs* wife, and her attire, and Christ her *Husbands* coming, and appearing to destroy her enemies, and marry his Spouse to himself. Chap. 19. makes discovery, that before the *General Judgement* shall be a *thousand years*, in which Satan shall be bound, and the *Saints* shall reign with Christ, Ch. 20. gives us also a general hint of the glory of this *thousand years*, Ch. 21. v. 1. to 9.) was all of it revealed to John in the *Wilderness*, teaching us hereby, that before yet the *Woman* is got clear out of the *Wilderness* there shall be a full discovery of these things. But now the full and particular glory of the *New Jerusalem*, the discovery of the *Bride* in all her glory, John that he might see that, hath his station removed from the *Wilderness* to a great and high *Mountain*, Chap. 21. 9, 10. And there came unto me one of the seven *Angels*, which had the seven *Vials*, full of the seven last *Plagues*, and talked with me, saying, Come hither, I will shew thee the *Bride*, the *Lambs* wife; and he carried me away in a *Spirit* to a great and high *Mountain*, and shewed me that great *City* the holy *Jerusalem*, descending out of *Heaven* from God, ver. 11. Having the glory of God, &c. intimating thus much to me, that the time of discovery of this glory in the *brightness* of it, is not to be expected, till the *Church* is gotten out of the *Wilderness*, and become a great *Mountain* in the world. And sometimes I have thought, that as the Lord doth, and will more and more every day, make discovery of those things John had revealed to him in the *Wilderness* (the *Gentile Churches* being the *Woman* in the *Wilderness*) so that which John had

had revealed to him in the great and high mountain, he may have reserved in store for the Jews upon their coming in, who converted shall become a Great Mountain in the world.

These considerations have laid a restraint upon me as to this inquiry; yet this I shall do; leave with the Reader a Rule or two, which may be a help to him so far as to prevent many mistakes that otherwise will be very apt to arise, whilst hee reads what very frequently is spoken in the Prophets, with a relation to this time.

I RULE, That the Prophets of the Old Testament, prophesying to a people that lived under a dark Legal Administration, in which, things were veiled that stood under an outward temporal Covenant, I mean a Covenant for temporal things, as riches, long life, &c. as well as for spiritual, that were as yet children under age, trained up under a Schoolmaster, Tutor, Governor, who though they were in a way of learning (looking at a time to come wherein they should be more perfect Schollars) had as yet (for the bulk of them) attained but very little spiritual understanding in any thing; their senses being as yet exercised onely about the first rudiments of Religion, and the first Principles of the Oracles of God; I say, *The Prophets speaking to such a people, are in their expressions to be looked upon, as rather accommodating themselves to the state of Gods people under the Administration and Covenant that then was, then speaking of things as they are in themselves, or were to be in the accomplishment.*

This speaking, by way of allusion, is clear, *Zach. 14.* (before quoted) *They shall go up from year to year, verse 16. alluding to the going up of the twelve Tribes once every year to worship at Jerusalem, to keep the Feast of Tabernacles, alluding to that Feast in time of old.*

old. So verse 20. we read of the *Pots in the Lords house, the Bount before the Altar*. verse 21. of *sacrificing and seething*. the expressions clearly alluding to the way and manner of worship that then was.

So likewise *Ezekiel* in the last eight Chapters of his Prophecie speaks altogether by way of *allusion* to the state of things in *Israel*, and the way of their worship under the Old Testament.

That the main thing intended in those eight Chapters, is the description of the *New Jerusalem*, appears,

1 From the order observed by the Holy Ghost, in laying it down, the things spoken concerning it, being brought in as an immediate consequent of the Jews conversion, and the *battel of Armageddon*, both which things had been fully treat of in the three foregoing Chapters, Chap. 37. 38. 39.

2 By comparing with the description we have of the *New Jerusalem*, Rev. 21. 22.

Ezekiel.

Chap 40. 2. *In the visions of God brought he me into the Land of Israel, and set me upon a very high mountain, by which was as the frame of a City in the South.*

Chap. 47. 1. 2, 3, &c. *Behold waters issued out from under the threshold of the house.*

Verse 12. *And by the river upon the bank there-*

Revelation.

Chap. 21. 10. *And he carried me away in the Spirit to a great and high mountain, and shewed me that great City, the Holy Jerusalem, descending out of Heaven from God.*

Chap. 22. 1. *And he shewed me a pure River of water of life, proceeding out of the Throne of God, and of the Lamb,*

Verse 2. *In the midst of the streets of it, and of ei-*
S of

of, on this side, and on that side, shall grow all Trees for meat whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Chap. 48. 35. *The name of the City from that day shall be, the Lord is there.*

ther side of the River, was there the Tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the Tree were for the healing of the Nations.

Verse 3. *And there shall be no more curse, but the Throne of God, and of the Lamb shall be in it.*

Now Ezekiel in describing the New Jerusalem, doth all along suite his expressions to that Administration, and the capacities of Gods people in those times, not speaking of things as they are in themselves, or were to be in the accomplishment, of which the whole of his Discourse is an instance. But to instance more especially in one thing, we have Chap. 41. a large description of a Temple, which he that reads, will hardly imagine to be the same Temple John speaks of, Rev. 21. ver. 22. *The Lord God Almighty, and the Lamb is the Temple of us;* and yet it is the very same, and no other, for Ezekiel Chap. 47. tells us of waters coming out of this house, verse 1. casting a River, verse 5. which River had on each side of it, Trees for meat, bearing fruit according to the Month, whose leaf was for medicine, verse 12. which very River is said, Rev. 22. 1, 2. to proceed from the Throne of God and the Lamb, interpreting clearly what we are to under-

stand by *Ezekiels Temple*, notwithstanding all the measuring, the height, length, breadth, Chambers, Ornaments, &c. that we there read of (things suiting their capacities to whom the Prophet spake) yet the *Temple* is indeed no other but the *presence of the Lamb*, the *Throne of God* and the *Lamb*, which is the very *Temple of the New Jerusalem*, Rev. 21.22.

And as in these, so in many other places, where the *New Jerusalem's glory* is described by the Prophets, we have sometimes long life intimated, *The childe shall die an hundred years old; as the daies of a tree, are the daies of my people.* Sometimes *building houses, planting Vineyards* &c. as if the great glory were to lye in such things, which is not so; but as *Ezekiels Temple* hath in his description a great deal of outward bravery, suitable to such a *Temple*, as their thoughts to whom he spake were most taken up with, yet is in a word interpreted in the Revelations to be another manner of thing, viz. the *Lamb* and his *Throne*, so these things are spoken rather by way of condescension to their weaknels, who standing under an outward Covenant, in which such things were promised, were exceedingly pleased with things of this nature, looking much at them, making a greater account of them, than as the things in themselves are, or will appear to be, when this day shall come.

2 RULE, That the coming of Gods people out of *Babylon*, building the second *Temple*, and *Jerusalem*, being all an eminent Type of the thing I am speaking of, therefore in some Scriptures where we read of this glory, under that deliverance as a Type, we are to look upon some things to have their fulfilling then in the Type, some others to be fulfilled for time to come in the Antitype.

To this Rule appertain not a few places in the Prophets, especially in *Haggai* and *Zechary*, who prophesied

fixed upon the coming out of Babylon, and at the time the second Temple was building, as Hag. 2. 6, 7, 8, 9. the Prophet hath reference to the second Temple as a Type, which he calls the latter house, v. 9. but whilst he speaks of shaking Heaven & Earth, the desire of all Nations coming, and thereupon the glory of the latter house to surpass the glory of the former built by Solomon, in all these things it hath relation (as in our former Discourse hath been proved) to the time of Christs second coming, and the state of the new Jerusalem.

So also in Zechary, where we have several Prophecies concerning Jerusalems being built, Chap. 1. chap. 2. chap. 8. some things had their fulfilling then, in that Jerusalem, which was afterwards built by Nehemiah; as when it is said; Jerusalem should again be inhabited as a Town without wals, for the multitude of men and cattel therein, Chap. 2. 4. There should be yet old men, and old women dwell in the streets of Jerusalem, and the streets of the City should be full of Boyes, and Girles, playing in the streets thereof, chap. 8. 4. 5. which things were afterwards fulfilled, Jerusalem betwixt Nehemiah's time, and the time of Christs coming being inhabited again, and grown populous, which when Zechary Prophesied was but a ruinous heap; or in case these things are to be extended further, to the time of the New Jerusalem, we are to interpret them according to our first Rule; but now there are other things, as many Nations being joyned to the Lord in that day, becoming his people, and the Lord himself dwelling in the midst of them, chap. 2. 11. The coming of many people, and the inhabitants of many Cities, and the Inhabitants of one City saying to another, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; yea, many people, and strong nations coming to seek the Lord of Hosts in Jerusalem, and to pray before the Lord, chap. 8. 20, 21, 22. These

These things relate to the time of the *New Jerusalem*, yet so as we must also interpret the Prophets manner of speaking, and setting forth these things according to our first Rule.

3 RULE. That as the Gospel Administration (which was when the Prophets wrote to come) was to be a very considerable step towards the glory of the *new Jerusalem*, things being under it to make a great advance in Spirituals, in comparison of what then they were; by reason whereof a beginning, or a peeping forth of *new Jerusalem's* glory, should be held forth in that Administration; Hence we are to look upon some places in the Prophets where this glory is spoken of, as relating in part, and in some things to the state of the Church under the Gospel Administration that now is, but to have a more special relation in regard of the Prophets scope, to the state of the *New Jerusalem*, which is yet to come.

This is clear from the Scriptures before mentioned, *Isa.* 54.13. *All thy children shall be taught of the Lord*, *Jer.* 31.34. *They shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord*; which places (as I have said) have an accomplishment in part at present, but for their fulness, they look to the time of the *New Jerusalem*, which is yet to come.

So *Ezek.* 43.10.11. *Those that are ashamed of their abominations shall have the form and fashion of Gods house shewed to them*; and chap. 44.10.11. *The Levites that went astray when Israel went astray, are laid by in the special acts of Gods worship*; but v. 15, 16. they that kept their charge when the rest went astray, are employed in the service of Gods Sanctuary and Table; which things (in a spiritual way) God hath fulfilled, and is daily fulfilling to his people; under the present Administration, though yet the general scope of this Prophecy (as before) looks to the time of the *New Jerusalem*.

By these few examples under each rule, we may be able to judge of many others of a like nature, which will in reading offer themselves to us.

4. The Effects.

1. Effect.

Terror.

Vers. 18. *And there were voyces, and Thunder, and Lightnings, and there was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great.*

The great voyce from the Throne upon the seventh Angel pouring his Vial forth fills the whole world with terror. In the Air are heard most dreadful astonishing thundings and lightnings, fearful affrighting voyces, through the sound of the Trumpet, (*Mat. 24. 31. 1 Cor. 13. 52.*) howlings, screechings, lamentings of Devils, whose torments now begin; the time being come. The Earth is terribly moved, and ready to be rent in peeces, with a horrible shaking, upon the appearing of the Lord, as Mount Sinai shook, and quaked greatly, when the Lord descended upon it, *Exod. 19. 16, 17, 18.* hereby the whole world is filled with trembling; now do the Tribes of the earth mourn, mens hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of Heaven are shaken.

2. Effect.

Ruin.

Wherein we have,

1. A particular List of the things ruined, which are;

1. The

- 1 The Great City.
- 2 The Cities of the Nations.
- 3 Great Babylon.

Verf. 19. *And the Great City was divided into three parts, and the Cities of the Nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the Wine of the fierceness of his wrath.*

Setting aside the Dragon, who was the principal stickler in encouraging and gathering together that Rout and Multitude, who from all parts of the world come up to the battle of the great day of God Almighty, whose punishment is passed over here, but particular mention is made thereof, Chapter 20. there seems to be three sorts of enemies, who shall gather together at this day.

- 1 The Popish Crew.
- 2 Mahumetans.
- 3 Some Kings of the Earth, neither Papists, nor Mahumetans.

The first stand under the Banner of the *Beast*, The two last being one in this, that neither pretends to stand up for Christ, as doth the *Beast* (who shall at this day by the subtlety, Miracles and counterfeit holiness of the false Prophet, be marvellously blinded, being made to believe his cause to be quite contrary to what indeed it is) but coming forth upon the account of some carnal respects, or worldly interests, yet mixed with malice (which is natural to all that are of the Serpentine seed) against the Saints, are both comprehended under that of the Kings of the earth, *Rev. 19. 19. I saw the Beast, and the Kings of the earth.*

Daniel, Chap. 7. describes them otherwise (though not much differing) calling the first (as here) the *Beast*,

which I have shewed to be the *Roman Monarchy*, as governed by *Antichrist*, the *little Horn*; the other, the rest of the *Beasts*, vers 12. noting other worldly powers, who shall joyn hands at this day with *Antichrist*, or the *fourth Beast*.

Now that *Antichrist*, with other Kings of the earth, as his adherents, shall at this day make one Head, to oppose the Saints, is without question, but yet perhaps it may be thought sufficient proof hath not (from what hath been said) appeared to evidence that the *great Turk*, or the *Mahometan party* shall joyn with the rest, or should be comprehended under that of the Kings of the earth.

Now although no less can be thought, when the Holy Ghost speaks in such general termes, vers. 14. *The Kings of the earth, and of the whole world*, then that the *Turk*, who possesseth a great part of the world, should be included, yet (that the sense of the words may be more clear) I shall from other Scriptures prove that the *great Turk* shall have a hand, yea a deep one too, in this desperate engagement.

Not much to insist upon (because I would not be prolix) the gathering together of *Gog* and *Magog*, spoken of in *Ezek. 38. 39.* which divers worthy men, and not without giving good reasons for it) interpret the *Pope* and the *Turk* which gathering together that it is the same with that at this day, the several circumstances of the place do evidence, as will appear to him who shall compare the battel of *Gog* and *Magog*, with this of *Armageddon*; and not (as some) that spoken of, *Rev. 20. 8, 9.* which mentions no battel, as doth *Ezekiel*; nor will that agree to the time of the *Jews* delivery (which *Ezekiel* is clear in) but rather should be a *thousand years* after; neither can there (the *General Judgement* immediately ensuing thereupon) be any allowance of time, either to bury *Gog's* dead,

dead, or for a *glorious state of the Church* here on earth; both which *Ezekiel* speaks punctually unto; yet well may those, *Rev. 20.* being such of the seed of old *Gog* and *Magog* as shall survive the *thousand years*, and shall at the end thereof (upon the Devils letting loose) act against the Saints, as their Fore-fathers did, retain the names of their Ancestors *Gog* and *Magog* still. But to pass this, I take it, those places (which are not a few) in the Old Testament, where mention is made of the *rage of the Assyrian* against *Israel*, have a special reference to the thing I am now in proving, for whereas the *Turk* doth at this day possess *Chaldea*, *Mesopotamia*, with such other Countries, as did anciently belong to the *Assyrian Monarchy*; so do I conceive what the Prophets oft hint at, as touching the *Assyrians* invading *Israel* with his Armies, to be rather *Typical* of what should be in the last dayes, acted by his *Successor* the *Turk*, than a plenary fulfilling of those *Prophecies* by any *Invasions* of the *Assyrian*, in, or about those times, *Isa. 30, 31.* For through the voice of the Lord shall the *Assyrian* be beaten down; Which Text, although I deny not, but it had a typical accomplishment in the dayes of *Senacherib*, yet doth not that answer the scope of the Chapter, which it is manifest looks to the last dayes, and how the 30, 31, 32, 33 verses agrees to what we have formerly spoken, as touching *Christs coming* at the battel of *Armageddon*, will be clear to him who shall but compare sundry places which upon that occasion I have opened before with this.

As for that of *Micha, Chap. 5. 5.* *This man shall bee the peace when the Assyrian shall come into our Land*; It cannot be interpreted as having reference to any other but *Gospel-times*, long before which the ancient *Assyrian Monarchy* was ruined. And would you know what time of the Gospel it hath reference unto? why the last time of all, viz. The time of *Christs coming*, and second appearing, *vers. 4, 5, 6.*

The

The like we have, *Isa. 7. 8. Zack. 10. 10, 11.* with many other places, which would be too tedious to insist upon.

Having thus found the parties who shall at this day be gathered together to oppose the Saints which march under three distinct Banners. 1 The Banner of the Beast, or Roman power governed by Antichrist. 2 The Banner of the Turk, or those of the Mahometan Religion. 3 The Banner of some earthly Kings and Potentates, Adherents to the other two, yet neither Papists, nor Mahometans.

I come now to make application hereof to the words, which notably set forth, and that distinctly the ruine of either party.

1 The great City is divided into three parts. By Great City, we are not to understand the City Rome, which fell before under Vial 5. But the whole power of the Beast, or Antichrists Kingdome, for so is the word used, *Rev. 11. 13.* The same hour there was a great Earthquake, and the tenth part of the City fell, i.e. One of the ten Horns, or the tenth part of Antichrists Kingdome fell upon the Wiuessees side. Now the dividing of the Great City, notes the downfall and ruin of his whole Kingdome; for a City divided, or rent peece from peece, by some terrible shaking, or earthquake cannot stand; And this division being into three parts, notes a full and perfect ruine, three being a number of perfection. Now is the Beast slain, his body destroyed, and given to the burning flame, *Dan. 7.* Now the Beast and false Prophet, both are cast into the Lake of fire burning with brimstone, *Rev. 19.* Now those who worship the Beast, and his Image, and receive his mark in their fore-heads, or in their hands, drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and are tormented with

with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name, Rev. 14.

2 The *Cities of the Nations* fall, i.e. such Nations as come in to the help of the Pope and Turk at this day, their Royal Cities, Regal Seats, Fortresses and places of strength are overthrown. Now are the Thrones of Kingdoms overturned, and the strength of Kingdoms of the Heathen destroyed, Hag. 2.22. This is the day of Gods controversie with all Nations, when the slain of the Lord shall be from one end of the earth, unto the other, Jer. 25.30, 31, 32, 33.

3 Great Babylon comes up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Now by Great Babylon we may not understand the City Rome, which fell under the Fifth Vial; nor is it weight enough against our Reasons there laid down, to say that the City Rome is spiritually called by the name of Great Babylon, in this Book, unless it could be proved that the name in a spiritual sense is applicable to no other City, or thing, but Rome only.

Nor may we secondly, understand *Antichrists Kingdom* in general, for that is set forth by the Great City; and it is not a thing probable, having once expressed it, and being gone to another Head namely, *The Cities of the Nations*, that the Holy Ghost should yet afterwards come over with it again. Yea how improper would it be to say of the Kingdom of the Beast, that it came now in remembrance before God, which piece by piece had been pulling down, and destroying throughout all the Vials.

As therefore three sorts of Enemies combine together at this day, the doom and downfall of two of which, we have

have seen already; so is the *ruine* of the *third*, namely, the *Great Turk*, with *Constantinople* his Royal City, or Seat of Residence here set forth by *Great Babylon* coming up in remembrance before God: And in this opinion I am not alone, (*Brightman*) a man of no little worth and esteem, having asserted it before me.

And truly the *Turk*, being, as hath been made appear, so *considerable* an Enemy in this last ingagement, it is not probable that his *punishment* should either be passed over in *silence*, or named in the *general* only, which if it be not contained in these words, is so.

Withall there will be the same reason at this day, when the *Turkish* Seat shall be as *infamously* famous for *oppressing*, and *oppressing* the *Jews*, as *Antichrists* hath been, or now is, for persecuting the *Christians*, that in a figurative sense the name of *Babylon* (the oppressing City of Gods people of old) should be applied to it; as now it is to the Seat of the *Beast*; yea if of the two one may claim a greater title to the name than the other, the claim of this day will fall to the *Turk*, who by possessing the cruel and persecuting qualities of *Babylon* of old, towards Gods people shall make his claim equal with *Antichrist*; and by how much he hath not the qualities only, but the Lands and Territories of the *Babylonian Monarchy* that was now in his clutches, his claim will be the greater.

And indeed to me it is evident that *those things* that concern the *destruction* of *Babylon*, mentioned to oft in the Prophets, which in the ruine of *Babylon* of old (the *Type*) neither had, nor could have their accomplishment, though they have a respect to the *Turk* and *Antichrist* both, yet more *especially* to the *Turk*, as the *principal Antitype* of that *Type*, as is clear, *Ija. 14.* for the *Babylon* there spoken of, is that *Babylon* which shall be an oppressing City to the *Jews* (for which reason they triumph over

over it in its destruction, *vers. 4, 5, &c.* and this at the time of their last restoration, which is yet to come, as is manifest in the three first verses, which can be meant of none so properly, as the *Great Turk* sitting in *Constantinople*.

And as a *further Restoration* seems to be promised, and foretold, *Jer. 50. 4, 5.* then meerly the coming out of *Babylon* of Old, when *Judah* only, and not (as here) *Israel* and *Judah* together, came up to seek the Lord; so by the same reason we are to look after the ruine of some other *Babylon*, then meerly *Babylon* in the Letter, which *Babylon* must be such too, as shall at this day stand in the way of the *Jews* return, and be an enemy to them; and this can be more fitly applied to none than to the *Turk*.

And notwithstanding the *Turk* received a notable blow under the former *Vial*, by means of which a door was set open to the *Jews* to recover their own land; yet because *Constantinople*, his chief City was not thereby destroyed, therefore in respect of the wrath of God, poured out upon that at this day, it is here said, *Great Babylon came now in remembrance before God*; which words very fitly agree to the ruine of *Constantinople*, but are not applicable either to the ruine of *Rome*, or the *Kingdome* of the *Beast* in general, both which came up into remembrance, and had been actually punished before this day.

2 The Inevitableness of this Ruine.

Vers. 20. And every Island fled away, and the Mountains were not found.

Islands and *Mountains* are places of refuge. Men in times of commotion, flye to these for shelter, as being safer in them than they can be elsewhere. Now that which

come is a notable confirmation that the words are in this sense to be understood ; I find the Prophets in other places (which relating to this very time, serve as a Comment upon the Text) intimating that men should at *this day* either be *secure* by reason of such *shelters*; or flye to such places for *shelter*, Ezek. 39. 6. speaking of the *Effects* of the *Battel* of Gog and *Magog* saith; *I will send a fire in Magog, and among them that dwell carelessly in the Isles*, as noting, that some should at this day think themselves *secure* by being in *Isles*, places of *refuge* and *shelter*. The Prophet *Isaiah*, Chap. 2. 21. speaking of the day wherein God will arise to shake terribly the earth (the same with that shaking, Joel 3. 16. Hag. 2. 6, 7. 21, 22. tells us that some at that day for fear of the Lord, shall flye to the clefts of the Rocks, and to the tops of the ragged Rocks ; noting men shall seek shelter from such places of refuge as the Rocks of Mountains are. But so inevitable shall their ruine be, that notwithstanding men may flye for shelter to their outward *Refuges*, thinking themselves secure by reason of them, yet shall all their *refuges* and *shelters* prove no shelter against this storm, for every Island shall flye away, and the Mountains shall not be found.

3 The Greatness of it.

Vers. 21. *And there fell upon men a great hail out of heaven, every stone about the weight of a Talent.*

The *Hail* from *Heaven* denotes the more immediate judgements of God, which shall fall on his enemies at this day ; and there may be an allusion to the destruction of the *Canaanites* by great *Hailstones* from Heaven, Josh. 10. 11. The greatness of the *Hailstones*, each being about the weight of a *Talent*, notes the judge-

judgements God will inflict at this day, to be the *heaviest* and most dreadful that can be, a *Talent* of all *weights* being the *greatest*.

3 Effect.

Blaspheming of God.

And men blasphemed God, because of the plague of the Hail, for the plague thereof was exceeding great.

The *Eeast* lived a *Blasphemer*, now he *dyes* a *Blasphemer*, and goes *blaspheming* to the *Lake of fire burning with brimstone*, whither the just judgements of God (which when they cannot reform sinners on earth, cast them to Hell) have now brought him.

And this is the conclusion of this great day, as it respects Gods *Enemies*, which to their woe they shall find and feel to be a *black, dismal, and fatal day*, though but the beginning of it, as it respects the *Saints* and people of God, to whom it shall be the most *glorious, joyful, and lightsome day* that ever they beheld; When God shall *wipe away all tears from their eyes*, and there shall be no more curse, but the *Throne of God, and the Lamb, and his Servants shall serve him*. And they shall see his face, and his name shall be in their foreheads. And this is that *New Jerusalem* coming down from God out of Heaven; the hope of which, let it *purifie our hearts even as he is pure*. Let us alwayes have our *loyns girded about*, our *lamps burning*, and we our selves like unto men that wait for the Lord, looking earnestly unto, and breathing after that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who *once was offered to bear*
the

the sins of many, and unto them that look for him will he appear the second time without sin to salvation. When he that now overcometh shall be made a Pillar in the Temple of his God, and he shall go no more out; And Christ will write upon him the Name of his God; and the Name of the City of his God, which is New Jerusalem, which cometh down out of Heaven from his God, and he will write upon him his new name. And those that do his Commandments shall have right to the Tree of Life, and enter in through the Gates into the City, when without shall be Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth, and maketh a lie. Which things he hath sent his Angel to testify in the Churches, who is the Root and Off-spring of David, and the bright and morning Star; Who also himself saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

The Reason of the Order observed in pouring forth the VIALS?



He Beast having now for a long time trampled under foot the holy City, blasphemed God, his Name, and Tabernacle, and them that dwell in Heaven; and exercised his utmost rage and cruelties, against all those who holding the testimony of Jesus, could not be brought to worship him, his Image, or receive his Mark in their fore-heads, or in their hands; and being in all these his insolent and outrageous practices animated, yea assisted by the Kings of the earth, subjecting themselves to him, and giving their strength, power, and Kingdome to the Beast, Christ (as able no longer

longer to hear the *Blasphemies*, and behold the *rage* and *cruelties* of the *Beast*, with all the *determined time* of *redeeming Sion*, *avenging* the blood of his *Elect* on those that dwell on the earth, *judging* the *Beast*, *casting* down his *Thrones*, and *taking* the *Kingdome* to himself, being come) without delay now *rouseth* up himself, and in his wondrous *zeal*, his *power*, and *greatness* marcheth forth, to *judge* the *great Whore*, *destroy* the *Thrones* of *Kingdoms*, *take possession* of the *Kingdoms* of this world, and *subject* them to his own righteous *Scepter*.

But finding upon his first *Rite*, that *two* of his ancient and principal *Rights* had been *long invaded*, and laid waste by the *Enemy*, namely, *The glory of his Priesthood upon earth*, and *the exercise of his Kingly Power and Prerogative in his Churches*; the first by the *putrified* and filthy stinking puddle of *Romish Doctrine*, which instead of exalting that *Righteousness* alone in *Justification*, which is pure, perfect, heavenly, did establish a *righteousness* which was earthly; impure, full of filthy dregs, out of which one *poysonous root*, were grown up innumerable *Idolatries*, viz. the *Mass*, *Purgatory*, *Indulgences*, *Invocation of Saints*, *Penance*, *Pilgrimages*, *Monkish life*, &c. by which the *glory of Christs Priestly Office* was veiled, the *precious truth* of the *Gospel* perverted, and *Souls* instead of bread of *Life*, fed continually with nothing but *poyson*. The *second*, by that *Tyrannical power of Antichristian Discipline*, which to satisfy the *pride*, and accomplish the *designs*, of an ambitious aspiring *Hierarchy* and *Clergy*, is established in such a way, that all, both small and great, must submit to its *Decrees*, and *Impositions*, and in token of *subjection* receive some *mark in their right hand*, or in their *foreheads*, which in case of *refusal*, they are thereupon *Excommunicates*, who must neither buy nor sell, hereby *amplifying* under foot the *Kingly power* of *Christ*,
T. snatch-

snatching his Scepter of love and meekness out of his hands, and instead thereof lifting up a rod of Iron.

Christ seeing this, that through the *rage and insolency* of the Enemy, the *ancient bounds were broken down*, and *ston lay plowed as a field*, he makes it his *first attempt*, being risen, to *recover his own* again; and because it was of greatest concernment (being that Salvation depended upon) to pluck off the *veil* from his *Priestly Office*, and to *confound* that *Doctrine* which had set up an *Idol-god* for a *Saviour*, and an *Idol-worship* instead of the *worship* of the *true God*; Christ therefore as his *first work*, *shakes* to peeces that *rotten earthly Doctrine*, with the several *Idolatries* growing upon it, which had jussled him out of his *Priestly Office*, openly hereupon proclaiming himself to be only High Priest and Mediator, and salvation to be had in him alone; and this is done by the *first Vial*, which is poured out upon the *Antichristian earth*, i.e. the grosser parts of Popery.

Yet because the *Kingly Office* of Christ was *still invaded* by an Antichristian *Lording Discipline*, who under pretence of *ruling* for Christ, and exercising his *Kingly power*, did in all places make *havock* of the *Saints*, *persecuting* them as *evil doers*; Christ therefore makes it his next work to *recover* his abused *Scepter* into his own hands again, which to do, the *second Vial* is poured out upon the *Sea*, namely, the Antichristian Discipline.

Christ having now *regained* his own (as a puissant and noble Conqueror, who being first unjustly invaded, contents not himself to recover his Rights, but takes this opportunity to invade his enemies) makes an *invasion* upon the *Dominions* of his enemies; and because the *Kings* of the earth had lent their aid and assistance to the *Beast*, by whose power and strength given up to the *Beast*,

Beast, the blood of his Saints had been spilt in every place, therefore to *avenge* the blood of his Saints, he begins the Quarrel with them; and so the *third Vial* is poured out upon the Rivers and Fountains of Waters, that is, upon some particular States and Kingdomes, and upon the Heads of these, namely, Kings and Statesmen.

And Here, with the pouring forth of this *third Vial*, he *Stone cut out of the Mountain* spoken of, *Dan. 2.* (which breaks in peeces the Great Image) begins to *smite*, the design of Christ in the two first Vials, being not so much to break the great Image, as first to recover his own in order thereunto.

Here also the *Ancient of dayes*, *Dan. 7.* begins to sit, and to cast down the Thrones of the fourth Beast.

Christ having now won the *Out-shifts* and *Suburbs* of his grand Enemy, he next (that the blow might come closer, and fall yet heavier) *invades* him in his principal street, which for many Ages together was the strength and glory of the *Beast's* Kingdom; this is the work of the *fourth Vial*, which therefore is poured out upon the *Sun*, that is, the German Empire, or House of *Austria*.

The Thrones of the Beast being cast down, his *Sun* darkned, and Christ going onward upon his march, his heart filled with *Vengeance* for the sake of his people; the remembrance of the blood of his Saints poured out like water in every place, through the continual Insultations, Commissions; and authority of the *Roman Beast* comes now so fresh into his mind; and the cry thereof is so loud in his ears, that he can no longer forbear; giving her in requital, *blood to drink*, who hath made it her delight to drink her self drunken with the blood of his Saints and Martyrs; he therefore next with a swift and high hand bends his march to the Seat of the Beast; the City *Rome*, upon which the *Fifth Vial* is poured out.

Rome being destroyed, and made a ruinous heap; and the appointed time being now come, in which Gods ancient people the Jews are to come up to their own Land; which being at the present in the hands of the Great Turk, who with all his power will oppose their claim, and endeavour to keep them out of possession, that therefore a door might be set open for them, the Sixth Vial is poured out upon the great River Euphrates, i.e. the power and multitude of the Turk.

Christ having hitherto been breaking his enemies by parts, and nothing being wanting but the crowning victory, to make him absolute King and Monarch of the world; in order therefore unto the pouring forth of the Seventh and last Vial (when Christ is to take possession of the Kingdome given to him by his Father, and to be exalted as the great and only Potentate, King of Kings, and Lord of Lords) we have two things as principal.

First, A General Rendezvous of all the enemies of Christ into one Body, fit to be cut off.

Secondly, The Personal coming and appearing of the Lord Jesus Christ, to make dispatch of his enemies, and to set up his own Kingdome.

Things being thus in a readiness, we have the pouring forth of the Seventh and last Vial into the Air, a universal subject, which ushers in with it the subversion of all Christs enemies; the Beast (Antichrist) being hereupon slain, his body destroyed, and given to the burning flame; The rest of the Beast, i.e. all other worldly powers, have their Dominion taken away, and the Great Dragon the Devil, is bound, and cast into the bottomless Pit, and there shut up for a thousand years; And now are the Kingdoms of this world become the Kingdom of the Lord, and of his Christ, who shall reign for ever and ever. Amen.



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Generation.

Generation-work:

OR,

AN EXPOSITION

Of the Prophecies of the

Two Witnesses,

From the 11, 12, and 14 Chapters of the
Revelations.

Shewing yet farther, what the designs of God
abroad in the world, may in all likelihood be at this pre-
sent day, and in the days near approaching.

To which is added, *A Key to unlock the Mystical Num-
bers of Daniel and the Revelations; tending to resolve this Great
Question, How long shall it be to the end of Wonders?*

The Third and last Part.

By John Tillingham, Minister of the Gospel.

Ija. 26, 20. Come my people, enter thou into thy Chambers, and
shut thy doors about thee; hide thy self as it were for a little
moment, until the indignation be over-past.

21. For behold the Lord cometh out of his place to punish the In-
habitants of the earth for their iniquity: the earth also shall
disclose her blood, and shall no more cover her slain.

LONDON, Printed for *Livewell Chapman*, at the
Crown in Popes-head-Alley, 1655.

Generation-work:

AN EXPOSITION

OF THE

TEACHINGS OF THE

SCRIPTURES

IN THE

TEACHINGS OF THE

SCRIPTURES

IN THE

TEACHINGS OF THE

SCRIPTURES

IN THE

TEACHINGS OF THE

To his Highness the Lord Protector of the Commonwealth of
England, Scotland, and Ireland.

MY LORD,

Tis an Apocryphal saying, but yet a true one, *Truth is greatest of all*: those who have others in Subjection unto them, are themselves to become Subject to it. We yeeld up our outward man to men, and they can command no more, but Truth commands our inwards.

This glorious Truth dwels not in the wisdom of the wise, nor in the godliness of the godly, nor in any creature-impulsions, though ever so forcible, which have no rule but their own; but in the blessed word alone; where truth hath pitched its Tabernacle; and the way to be acquainted with it, is through the help of the Spirit of Truth, unsealing the Book, opening our understandings to understand the Scriptures.

The knowledge of this Truth, The great Revealers of secrets hath thought good to impart to his people, not all at once, but by degrees: and so the several ages of the Church have had their several manifestations of truth; a peece of truth coming forth in one age, a peece more in the age following, a peece more in the age following that: so God thus by degrees enlightning his people, as they are able to bear it; who, should the Sun rise upon them all at once, would be dazled, not enlightned.

As the workings of the mystery of iniquity on the one hand,

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hand, or *Gods dispensations of providence* on the other, have risen higher in any age, so have also *Gods dispensations of truth*, to the end, his in every age might from principles of truth, be led up to *renounce* the one, and *embrace* the other.

Hence, those things which later ages look upon as *low and poor things*, not worth contending for, were *great things* in former ages, because the Truths of *that age*: And contrariwise, those things which former ages could not have born with, had they been revealed, may be the necessary discoveries of ages since, because the Truths of *these times*.

Hence likewise it is a manifest *with holding the truth in unrighteousness*, and a declaration to the world of a compliance with Antichrist, to confine, either by penal Laws, threats, or practices, the people of God in *this age*, to the Truth or Truths of the *former age*. Yea those that love the Truth ought not to suffer themselves for love or fear of men in this case to be confined. Had the people of God in the age before us contented themselves to have preached the precious truths of *Christs Priestly Office*, and out of obedience to the Wills and Commands of the then Ruling Powers surceased any farther enquiry, how had the blessed Truths of Christ, as *King in his Churches*, been discovered? If Christ hath yet *farther and higher Truths* to make known, and the dispensers of truth shall suffer Bonds to be laid upon them, how shall the *will of God* at this day in the revelation of truth be performed?

The wisdom of a Christian man who would serve God in his Generation is to enquire into the particular *Truth of the age* he lives in; for it is a thing much more acceptable to a Friend, when he hath some great design in hand, to serve him in that, than to serve him in another thing; but he that neither knows his friends mind, nor his design, cannot serve him in it.

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The Truth of the age, although the matter of it is to be looked for in *the Word*, and no new thing contrary therunto to be admitted, (the word without any additions being complet in all knowledge, able to make the man of God perfect, thoroughly furnished unto all good works; and if there appear to us to be a defect in this thing or that, the defect is in our understandings, not in the word) yet in regard the word hath no where told us that the revelation of this truth, belongs to this age, the revelation of that, to that; We are therefore by some *other Rules* to make up a judgement, which amongst the manifold truths of the word, is the *Truth of the age* we live in. Now among many I could name, those which I judge the safest are,

1 *An observation of the time*, and a comparing thereof with the Prophecies relating to that time.

2 *The dispensations of the age*, Gods truth, and his workings going together.

3 *The general opposition that is made by men of the world*, carnal Professors, yea Saints themselves (so far as they have espoused a sinful or worldly interest) against this or that truth: for it is a thing of universal observation, that the most opposed truth in any age, hath ever been the truth of that age.

Neglect of looking into this Truth of the Generation, is that *fatal Rock* upon which many worthy Instruments in all ages have split themselves; and should search be made after instances of this kind, the names of not a few might be produced, who did run well at first, and were lights and helps to others; yet after all, have concluded, like the bright Sun setting in a cloud.

That the great truth of *Christs Kingdom over the world, judging the Beast, &c.* is the truth of this Generation, is so manifestly clear, (the former Rules, with others of a like nature being seriously considered) as that it

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would be but an adding light to the Sun, here to give demonstration of it.

It being so; I shall take the boldness (craving leave a while not to know your power or greatness, nor any private or personal engagements, (which yet I remember with thankfulness) having begged it of the Lord, and it is still my request, that neither fear nor favor might make me unfaithful in the dispensation of truth according to my talent) to be plain with your Highness, not in mine own behalf, nor in the behalf of any party at this day in *England*, whom to gratifie in a case of this nature, is a thing my soul desires to abhor, for he that pleaseth men, cannot be the servant of Christ; but in the behalf of that cause, which my heart is inwardly perswaded is Jesus Christ, to whom I could not be faithful, should I now be silent; having this hope, *that that heart which once had in it such a flame of love to the cause of Christ, and was so zealous of the work of God in the world, and against the Beast, as that thereby many were provoked, cannot but yet have some sparks of this holy fire alive in it; and that there is yet in your Highness an ear to hear what the Holy Spirit saith in the word, if so be the sound be certain and distinct, tho but a Child blow the Trumpet Or if not, yet that herein I shall discharge a duty, in my own apprehension incumbent upon me, and every of Gods people, so far as they have light, namely, to inform your Highness what Christ at this day expects from you, according to which he will account with you; and if what is written be truth, it is you duty to hear it; yea, where is but an appearance of truth, if you shall without diligent trial either neglect or reject it, though the grounds upon which you may perhaps so do, may serve to answer Conscience a while, yet will they not answer the Lord another day; who will account with you, not as with others, but according to that Talent of light you have had*

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had, and is held forth unto you; the professions you have made before many of his people, and the opportunities you have. And therefore, my Lord, as it is now no time for those, who either love the Lord Jesus, or your Highness, to flatter you, or speak their fears mincingly; So let me here say, what not long since I told your Highness in a more private way, That I do verily believe the thing is already manifest to the Lord, and the day is not far off, in which it shall be to your Highness also, who are your most faithful Friends, whether those that now hang up their Harps, (though they may be but as one *Micaiah* to 400 false Prophets) or those that are singing their Songs, of which latter sort (I mean, for the greater part of them) I may for the truth of the thing, I am sure, without offence say, in the Apostles phrase, only adding a word, *They* (who never yet loved you truly, now) *zealously affect you, but not well, yea they would exclude you that you might affect them, and serve their designs.* I would to God I could speak otherwise, and that private eyes might have prevented this publick bearing witness, which though I had no other motive, yet ingenuity, did I not consider that when it tends to hinder in the Lords work, it is no longer a virtue, but a vice to be mortified, would have dissuaded me from. The love of the meanest Saint is precious to me, the favor of your Highness much more; but in these divided times, offering many temptations of this nature, I have often remembered the case as it stood betwixt Christ and *Peter*, *Mat. h. 16. 21, 22, 23.* who, when *Peter* by his love and affection would have put him by his Fathers work, Christ grew offended even at *Peter*'s love, and did abandon it.

My Lord, if ever the Mystery of Iniquity wrought *Spiritually*, it doth at this day; And no wonder, for a fear and dread of the Witnesses is fallen upon the Beast, whose blow that he may escape, he would now (if that will do

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it) enter into a high form of Sainthood; and indeed who looks for Antichrist take him either as he is the whole Body, or as he is this or that part) in his last Station any other Garbe, either in the form of a *Pharisee*, or *Sadducee*, though he may have read the Book of the *Revelation*, yet is he still to learn the Mystery of the Beast; therefore can led. Now is the man of sin struggling for his Kingdom, which he will uphold as long as he can; but though the *Dragon*, *Beast*, and *False Prophet* join heads and hands together, yet shall they not be able to keep him up long, no, nor half so many years, as some dream of Ages; for God hath numbered *Babylon's* Kingdom, and in a manner finished it; the *Beast* and the *Whore* of the *Beast* and the *False Prophet*, are already weighed in the *Ballance*, and found wanting; the *Kingdom* shall (as most certainly, so) suddenly be divided, broken, and given to another.

And as a clear evidence hereof, we have the signs of the times grounded upon the word, which Christ did refer the Generation of the *Pharisees* and *Sadducees* to, when they would know of him a sign; *Matth. 16. 3.* *Quæ Hypocritæ, cæcæ non vident, et clauduntur non sapient.* What signs of the times had they? *Answer.* Two evident signs founded upon Scripture. 1. The departure of the *Scepter* from *Judah*, in *Herods* then swaying it, who was an *Idumean*. 2. The expiration of *Daniels* seventy weeks, the limited time of the *Messiahs* appearance; By either of these they might have concluded that truly they opposed, and received him for their *Messiah*, whom they rejected: but this they did not, but must have farther signs yet, for which cause Christ calls them *Hypocrites*, *a wicked and an adulterous Generation*.

My Lords, Let me here say. The Lord in his Word hath left signs of this time; I am now speaking of no less clear and demonstrative than were the signs of that

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and although I am of all the most unworthy to be acquainted with them, or any thing of the mind of the Lord, yet is it my perswasion, that some of them are discovered in the following discourse; and he that shall without prejudice read what in the close is written of the time, and compare it with the things themselves specified throughout the Book, may possibly be of my mind, at least not censure me for thinking so. And if now (*My Lord*) as persons willing to be blinded, we shall shut our eyes to *those signs of his times* God hath left us in the word, and ask for *other signs* to know his work by, and when we are called to do it, it is an evident token, even from our Saviors own words, of *an Adulterous and Apostatizing generation*; I had almost said, and if I had, his words would have born me out, of *an hypocritical heart*;

My Lord, Let me not be made an offender for this plain dealing; if I am, so long as the Lord shall keep my feet in the way of my duty, it shall not trouble me, and I have hope that in this I have had his merciful guidance, and have not as yet stepped out of that way: For if in the day when Christ is going up to his Kingdom, the stones would not hold their peace, should not the Children cry *Hosanna*, then surely it is a duty very incumbent upon the Saints at this day (there being nothing more obvious than that Christ is well onwards upon his march to his Kingdom) not to be silent, but although they may be rebuked, yea, deak worse by, for so doing, yet to follow their King with acclamations, which is all that such poor creatures as we are can do for him. Nay, if it be a duty to expect from God returns of our prayers, then it is also a duty to have inspection even into publick affairs, so far as the managing of these may have a tendency to the furtherance or hindrance of those good things, which we hope we have been graciously holpen by the Lord, and also had some favorable smiles of his acceptance in seeking his face for. Nay, if it be a duty

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duty to observe and follow God in the way of his visible dispensations; or on the contrary, a sin to be of a sluggish temper, not regarding the works of the Lord, nor considering the operation of his hands, then of necessity must there be a reflection upon the publick actings of instruments, either in a way of owning or disowning, without which no observation can be made of Gods dispensations, or our duty in this respect. Nay lastly; If it be a duty to mourn for the sins of Rulers, to mourn when Christs cause lies bleeding, then certainly it cannot be evill to have inspection into the one, and the other.

And notwithstanding it is a more precious thing in a Christian to be found *watching in his own heart and ways, than to be prying into the waies and actings of others*, for which cause so far as this is neglected, the common accusation laid to the charge of those who contend for the Kingdom of Christ without, as if they did neglect the Kingdom of Christ within, is a thing most just: Yet let it withall be considered, that the doing of the one, layes no necessity upon a man of a neglect of the other; for if there be but any thing of truth in that opinion, it will be hard to say, *God hath laid a necessity upon us to neglect our hearts, whilst* (which yet is a thing he wills us to do) *we are seeking after his truth*: And if through that corruption that is within, any man should so do, doth not this evill attend him, as well in other studies as this? by consequence therefore from this principle, *no truth must be inquired into*, But I have observed in this day a close design of the Devil, driven on under this vizard, and no wonder, for Satan himself is now transformed into an Angel of light; and I can the better speak it, having felt, when time was, this temptation, and thereby learned these two Lessons.

1. To discern somewhat of the depths of Satan, viz, That he perceiving the Work that God is about to do in the

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the world, and knowing full well how acceptable a thing it is to God (as well as advantageous to the work it self) to have his Children following him in his great designs; and how provoking the thing will be if by any sleight he can but make them like *Peter*, crosse the Lord in his way, and thwart God in his work; (God (as a man in like case would do) resenting one error of this nature *worse* than forty of another kind) and knowing also that to say to them in plain language, neglect this, or oppose that, without some very specious and glorious pretence, would be no boot; he therefore now comes forth as the most glorious Saint that ever came into the world, and tels them, that they must look to their own hearts, for this is a blessed thing; and therefore they must beware of such and such things, for if they *once* meddle with them, then farewell their hearts; and to set a better face upon the business, whilst he dissuades these, he sets on *work* some that are marked in their fore-heads for his children, giddily and furiously to broach, and set on foot those very things and designs, he dissuades the other from, and then saith he, now see whether this generation of men go, and where you had been had you followed them.

2 I have learned likewise to *discern somewhat of the depths of the heart, which would exercise the highest pride, under a pretext of great holiness and humility*: for it being indeed a most blessed thing to attend to inward purity and mortification, wherein lies the glory of a Christian, now saith the heart, how strangely do such and such contend for this outward thing, and the other? well, I will follow none of them, but I will attend to the mortification of the inward man, I am sure in that I shall be right. Now with this conceit the man goeth on secretly, blessing, and lifting up himself, and he turns him and looks him round, and loe all are out of the way but he. Pride, as it quickly grows upon such a root, so is it more abominable to God,
by

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by how much it is more spiritual, then that which may yet discover it self more outwardly. Yet let me say thus doth the Devil, and mans heart at this day marvellously deceive many precious Saints in this thing, who are apt to think, that they cannot mind these things and as they should study and look to their hearts too. Whereas indeed, it argues a Childish temper in a man, to think that he cannot learn the things of his heart, or keep the same up for God, any longer then it is exercised in those truths which more immediately concern the heart and life, and have their foundation in Christian experience; as if those truths which lie out of the reach of my experience as a Christian, and more immediately concern Gods Cause and Glory without, had not in them as natural a tendency, to give a soul a sight of God, and as great an efficacy to cause the heart to cleave to God, and walk humbly wth him, as truths that lye within the reach of my experience. Nay, I will here be bold to say, that that soul, who faithfully followeth God in those things wherein his glory is more immediately concerned, shall learn more of his heart as it were by the by, and have the same better ordered, then shall that man, who neglecting this, makes that his continual study; for it is not by our poring that we come to know our hearts, nor by our struggling to mend them, so much, as indeed by laying them in that path, where Christ in this or that day more commonly goes, and waiting there to receive life and strength from him.

And farther (*My Lord*) as for contenting themselves with their own liberty, (which is the great thing objected to us, our enjoyment whereof as yet, is indeed a mercy beyond what the people of God far more deserving in former ages have had) the people of God could at this day do it, were it not but that *the sufferings of Christs cause* (their prayers having been long going forth, and their hopes raised) *are now more unto them than*

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any sufferings of their own. And as *Daniel* first, and *Nehemiah* afterwards, though they for their own particulars were well in the Court of the King of *Persia*, yet could not be well because it went no well with Gods cause at that day; so notwithstanding Gods people have their liberty, and in that respect, as to their particulars are well, yet if they see the work of the time at a stand, let it not be grievous, or be imputed to discontent, in case they mourn as did *Daniel*, look sad, as did *Nehemiah*, groan and complain they are sick. And sometimes I have thought, that when *Daniel* did mourn and afflict himself before God the second time, three full weeks, Chap. 10. 2. upon the account that the work of God in that age was put to a stand, by the power (as is by good men judged) of *Cambyfes*, *Cyrus* Son, reigning while his Father was abroad in the wars, that had *Cambyfes* been a good man, or a man likely to have been prevailed with, *Daniel* undoubtedly would (as did the Prophets before him, frequently to the good Kings of *Israel*) have made other applications in that case, (and accounted the doing thereof his duty) than barely to the Lord alone. Nay, it is a mercy to Governors themselves to have applications in things of this nature made unto them; for, *Woe be to those Governors, to whom Gods people fearing, or being without hopes* in making address, when they foresee sufferings coming upon his cause, retire themselves, and spread the affliction of their souls before the Lord alone.

Yet let me also say, it is a thing most certain, and that which is a prejudice to the very cause in the hearts of many, and ought to be matter of grief to all, that Saints in most places at this day, whilst they are crying that their Fathers work might go on, do act too much like men, and shew too much of their own spirits; yea, are very confused as to the making out the things themselves would have; and moreover, have many falling into their party, that injure the
very

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very *cause* they stand up in : But I earnestly wish it might be considered, that although the child when it cries, cannot alwayes give a rational account of the cause of its so doing, yea possibly may oftentimes discover much peevishness and passion in crying, yet doth it not ever cry without a cause; and the wisdom of the Father is not so intent upon the weaknesses of the child in crying, as to find out the cause why it cries.

And farther, should not many and great weaknesses appear in those who stand up for Christs Kingdome, how should his Kingdome come without observation? no greater observation than of holiness, if so be the appearance of that in them were to be eminently visible. *John* came with much outward Holinesse, and hee came with great observation. Yea whether when the strife rose first betwixt the Brethren of the *Presbyterian* and *Congregational way in England*, did not many who yet had truth, and Christ d d afterwards own before the world, *strive* in many things like foolish peevish Children? and whether in the times of the Apostles, throughout the Primitive ages, and almost ever since, have not the croud of errors alwayes run into that side where truth hath been? the reason is, because the grand enemies design is *to sow his tares in his enemies field*, his own, where as yet his title is not questioned, nor shaken, he will not meddle with.

These things therefore (with others of a like nature) are not to be made definitive Conclusions as to a cause, which oftentimes God permits for the trial of Rulers patience, his peoples faith, and the carrying on of his own cause in a cloud, which is the way he goes in, in most of his works of wonder. Governors because of these miscarriages may inflict civil penalties if they will, yet let it be considered, that the great King is now coming to his Throne, and there is not a Ruler in the world, but hath his standing *only pro tempore*, to whom as all must give an account, so
must

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must they shortly *surrender their Crowns*, or they shall be taken from them; and if any of the subjects of this mighty King, whilst they see their King upon his march, and are followed with hourly intelligence that he is near, and such and such things must be done in order to his *entertainment*, by speaking some words for their King, that *things* may be in a readiness, and by giving abroad what intelligence they have to that end, shall offend, and suffer any thing for it, let it be remembred, that when the righteous King is sate upon his Throne, these things will not be busht up, but it shall then be known, whether such as shall so do, exceeded their Commission, or not, did their own, or the Lord Christs will.

My Lord, That through multitude of words, I may neither tire your patience, nor incur the censure of being one that loves to *bear himself speak*, I shall wave some things, which otherwise I would yet have added, and draw to a Conclusion, only leaving with your Highness three or four plain, sober, and in my opinion necessary words.

1 *Let your Highness oft remember, and set before you the example of that good man Asa*, who though he were a man of *much zeal* for God, and his Worship, destroying the Altars of the strange gods, and the High places, breaking down the Images, cutting down the Groves, &c. a man of a *tender conscience*, therefore removed his Mother from being Queen, because she made an Idol in a Grove; a man of *much faith* in the field, by which faith of his, he vanquished the huge host of *Zerah the Ethiopian*; yet having made *one eminent turn* from God (as one turn from God makes way for another) he is afterwards in a *rage at reproof*, and casts the Prophet into prison that reproved him, and at the very same time *oppresseth the people of the LAND*; and after all (what will Sin bring even a good man to?) When Gods hand is upon him for this, he seems as a *man stubborn*, and seeks not to the

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the Lord, but to the Physicians; which that it may never be your Highness case, is my prayer.

2 *Let your hand be no way lifted up against any of the Saints in this Nation.* It was a good Position laid down by Dr. Goodwin (in a Sermon preached upon *Psal.* 105. 14. 15. before the Parliament that was, at the time when the Brethren of the *Presbyterian* way had the turning of the Wheel) and as well proved, *viz.* That the dealing well or ill with the Saints, is, and hath ever been, the great interest of States and Kingdoms, that on which their welfare, or ruine depends. All *Sodome* made not the hands of those four Kings *Abraham* routed, *Gen.* 14. so weak, as *their* fingring one *Lot*.

3 *Pursue not too hotly every righteous principle.* It is an Observation of Dr. *Owens*, worthy never to be forgotten (preached (when time was) in a Sermon of his upon *Ezek.* 17. 24. to the aforesaid powers) concerning principles that men take up, his words are these page 21. 22. The most tremendous judgement of God in this world is the hardning the hearts of men. Now, saith he, first, Look on *Pharaoh*, of whom it is most signally spoken, that God hardned his heart: How did the Lord accomplish this? *Pharaoh* settles himself upon as righteous principles as ever any of the Sons of men could do: One is, that it belongs to the chief Ruler of a Nation to see to the profit and glory of that Nation. What more righteous principle is there in the world? Hence he concludes, that if it be incumbent on him to see that the Realm receive no detriment, he must not let the people go by whom they received so many great advantages: God confirms his heart in these principles, which are good in themselves but (saith the Doctor) abominable when taken up against the mind and providence of God; Hence he, and his, perished in their principles, acting against the appearance of God. Secondly, It is also said of *Sihon* the King of the *Amo-*

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writes that his heart was hardened, that he would not let the people go through his Land. How I pray? even by adhering to that wise principle, That it is not meet to let a potent Enemy into the bowels of a people; and this made way for his ruine: Thus (saith he) it is with many; they fix on principles, good in general, and in their season. Old bounds must not be broken up; Order must not be disturbed: Let God appear never so eminently, so mightily, they will keep to their principle, what is this, but judicial hardness? And this is one reason why the actings of God in such a day as this, are so unsuited to the expectations of men; they square his works to the interests and principles, which it will not answer. Hitherto Dr. Owen.

4 Take heed of that ungodly principle sprung up of late (the contrary to which some call a State-Heresie, though I am sure the principle is a Scripture-Heresie) viz. That godliness in a Magistrate or Civil Officer, is but a secondary qualification; natural accomplishments and endowments being the primary, for which therefore a man is to be intrusted with this power, rather than the other. I cannot but wonder how any who profess the Name of Christ, much more who profess themselves to have been faithful to his cause, should together therewith profess such an unchristian, yea Machiavilian principle, which,

First, Lies point-blank against the promises made to the last dayes, which assure, 1 That God will restore his peoples Judges as at the first, Isa. i. 26. But were Judges at the first, Moses, Joshua, &c. such? 2 That their Governors should be of themselves, Jer. 30. 21. But may we call such of themselves?

Secondly, Leaves out (as of little worth comparatively) the main qualifications of that divine pattern, by which the first Rulers that ever were so made by men amongst Gods own people were made, Exod. 18. 21.

Thirdly, Makes null that Divine Maxim, 2 Sam.

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23.3. *He that ruleth over men must be just, ruling in the fear of God; for how can such rule in the fear of God, who have no fear of God before their eyes? which is one character of every natural man, Rom.3.18.*

Fourthly, *Layes an unavoidable necessity of a continued judgement upon a people:* For if it be a judgement to have Rulers that know not God, because such make the people to erre, *Isa.3.12. chap.9.16.* then if such for their natural endowments are to be chosen, of necessity must a judgement lye upon that people, over, or amongst whom they are set.

Fifthly, *Opens a door to all persecution,* by putting the Civil Sword into the hands of the Seed of the Serpent (for better cannot be said of a meer moral man) which from the beginning hath had a natural enmity to the Seed of the Woman. *My Lord,* Bear with the boldness of it, if I say, *That in case your Highness be found steering your course, and laying out your power by this crooked rule, know assuredly, that Christ will suddenly take (though how I know not) your power from you, and give it to one that shall lay it out otherwise.*

I shall not multiply many more words, save to add, that in case any expression, either in this, or the following Discourse, savour of the spirit of man (which my self allow not, have kept a watch against, yet may be guilty of) I do in that humbly crave your Highness pardon; but as for the matter and substance of those things I have written, I ask none, my Conscience bearing me witness that I have asserted nothing, but what according to my present persuasions (not grounded upon this or that particular Text (which is a deceiving way) but by comparing the whole of Prophecies together) is the truth of Christ, yea the truth of the time; though yet (through mercy) I have drunk in no such conceit of my own knowledge, as though it were more than in past; nor do I impose upon your High-

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Highness conscience, or the consciences of any, a belief of my principles, any farther then Scripture and right reason doth approve them; yet would have none on the other side condemn them (as this age is apt to do) upon the account of this, or that single Text, till he hath compared the whole of Prophecies together, in doing which, he may perhaps see my reason of stating things as I have done, which upon every occasion I could not bring forth, and therewith a full answer to his own doubt. And farther, I have not in this work *knowingly* stretched any one Text, beyond what I have judged its due bounds, or forced an interpretation to reach any Party a blow: Nor have I on the other side with-held any peece of the truth (so judged by me) lying in any Text; nor minced any Interpretation to spare any party a blow: As I would be loath to strike any my self, for my blows can do me no good, and them little hurt; so would I not have a hand in keeping off that blow that truth will strike, whosoever it fall upon.

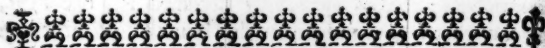
And although a Discourse of this nature would better have become a graver Pen than mine, and possibly from such a one been sooner hearkned to (pride, rashness, and headiness, having been the continual accusation laid against *young* men, and not alwayes groundless) yet seeing the Aged silent, and perceiving through the sight the Lord of his grace hath lately given me to see, by a cleer opening sundry Prophecies, which not long since were mysteries to me, the cause of Christ in sore travail, either through an ignorance of what Gods Designs are at this day, or somewhat worse in those that should manage it; I conceived my self (though others might better do it, yet at this time) called to speak, and to speak plainly. *Elisha*, though a young man, went, and that with success, over the head of such a temptation, in a less case. That a like success and blessing

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bleſſing from above may accompany this, is his Prayer
who is,

*Your Highneſſ humble Servant,
Mourneſul for You, bold with
You, for Sions ſake,*

JOHN TILLINGHAſT.



To the ſeveral Churches of Chriſt within this
Commonwealth; Together with all thoſe
that have fellowſhip with the Father,
and his Son Jeſus Chriſt;

The Church of Chriſt at Northwalſham
in Norfolk, walking in fellowſhip with the
Churches of Chriſt in this Country,
ſendeth Greeting.

Dearly beloved in the Lord :



*A*s the Lord, the mighty God, hath done
great things and unſearchable, mar-
velous things without number, for his great
Name, and peoples ſake, within the
ſpace of a few years, ſo certainly there
ſhall not be an end of Wonders, until his peoples full
Redemption be accompliſhed. And although the wicked
of the earth regard not the works of the Lord, neither
conſider what he hath already done, or ſhall do here-
after, yet they are obſerved, and diligently ſought
of the Saints that have pleaſure therein.

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And they shall speak of the might of his terrible Acts, and shall declare his greatness, they shall abundantly utter the memory of his goodness, and sing of his righteousness, they shall speak of the glory of his Kingdom, and talk of his Power, and make known to the sons of men, his mighty Acts, and the glorious Majesty of his Kingdom.

When we consider what a company of poor, weak, and unprofitable creatures we are, having such dead, dark, and unsuitable hearts and spirits to the extraordinary appearances and dispensations of God towards us, we might think it most meet, that we (above all others) should sit down in silence and shame, at such a time as this; but while we are musing of the former wayes and dealings of God with his people, and of those glorious things which must shortly come to pass, our hearts do burn within us, and having this opportunity, we cannot but speak, and declare a few things which are upon our spirits.

As touching our dear, and worthy Brother (the Author) it may be expected something by us should be spoken, but his desire as concerning himself, hath laid silence upon us; Yet this we shall say, As we conceive him to be one who hath received much light from the Lord, and esteems it a choice and special mercy to be taught of God the things of Christs Kingdom, so we are his witnesses, how holily, and justly, and unblameably he hath, and doth behave himself amongst us (and many others) that beleeve.

As for the Treatise it self, it needs not mans commendation, because Truth commends it self: Yet this we say, It hath been a great refreshment to our spirits, and we hope will be to the spirits of Gods people elsewhere.

It is the Authors desire that things may not be received

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ceived on your parts without trial, yet in case any who fear the Lord, be in this matter otherwise minded, it is our desire they would not rashly condemn that, which was neither rashly undertaken, nor published. But to come to what we have further to say.

It is an undeniable truth, confirmed by long experience, that the Devil hath ever had a great design against the Kingdom of Christ, that holy City, and hath so far prevailed, as by his instruments to tread it underfoot for a long time, though not able to destroy it. So that those that have appeared, and witnessed for Christ, have been forced to do it in sackcloth, in a very mean and low condition, yet however they do it, they will do it, though in sackcloth. And this hath been such a trouble, and torment to the Beast, and the dwellers on the earth, that like men, or rather Devils, full of rage and fury against them, they make war against them, overcome them, pull off even their sackcloth, strip them, kill them. And whether this hath been already done, or is yet to do, is the great Question, which this Treatise will give some light into, and a little time will more fully determine.

And that those that dwell upon the earth, Christ's enemies, should rejoyce, and make merry when they see Christ's Witnesses (who tormented them by witnessing) lie dead, is not to be thought strange. But that the Lord should be so tender, and mindful of those that appear and witness for him, as after a little while to give life unto them, and not only to set them upon their feet, but to raise them up to an high, and glorious condition, and that in the sight of their enemies (greatly fearing, and trembling to behold it) is very affecting, and comfortable to our hearts to consider.

And, Dear Brethren, having had some serious thoughts both of the spirits and wages of Gods professing

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possessing people, at this time, we cannot apprehend that the LORD hath yet performed his whole work upon Mount Sion, but that he hath yet much to do, yea, though the Lord hath been a long time purging his people, and hath cut off two parts, and left onely a third, yet there is so much filth and dross in that, that surely he will bring the third part through the fire, and will refine them, as Silver is refined, and will try them as Gold is tried. And what condition the Lord hath yet to bring his people into (to take away their dross in) is best known to himself. And may not the people of the Lord, even after he hath done much for them, & in them (yet polluted with several abominations) expect some hour of temptation, to be tried and purged in, which may also be at hand?

And seeing we are speaking, and speaking to Brethren that know how to bear with our weaknesses, though we be poor stammering creatures, we shall take liberty and boldness to speak a few things to you as plainly as we can, it being now high time to deal faithfully and plainly with one another, and to tell you more particularly what we fear.

And indeed, Brethren, we are afraid, from a sad experience of the coldness and remissness of our own hearts, that the charge of Christ against Ephesus will not fall upon us onely, but upon ether of the Churches, and Saints of Christ, that they have lost their first Love.

We are afraid, because we are so earthly minded our selves, that some of you may be tempted also to seek other things before the Kingdom of God, and to take too much thought what you shall eat, and what you shall put on, what profits, preferments, and encouragements you shall have in the world (which are the things the men of the world seek after) for the obtaining of which you may be prone to seek to please and serve men, rather than Christ.

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We are afraid, because we have so little our selves, that a spirit of self-denial should be wanting among you, and that you should not have hearts to rejoyce when Christ doth increase, if you should decrease, and so lie open to that great, (and common evill) of neglecting, at least, Christs interest, to uphold and maintain your own.

We are afraid because of the drowsiness of our own hearts, lest a spirit of slumber should fall upon you, and you become mindless, and regardless (in comparison of what you formerly were, and now ought to be) of the voyce, and works, and coming of Christ.

We are afraid, because we our selves are not Virgins, chaste, and faithful to the person and interest of the Lord Christ, lest your hearts should be ensnared, and polluted by any, through the least compliance with, or liking of the great Whore, that hath deceived and defiled so many with her abominations.

We are afraid, because we have neglected it so much, and so long, lest you should forget to study, and enquire into the great and marvellous things that God is doing, for exaltation of his own name and Son. And what the Saints ought to do for God at such a time as this. Unlike to the Children of Issachar, which were men that had understanding of the times, to know what Israel ought to do.

We are afraid, because we are so carnal, and walk so much by sense our selves, that there should not be such a living by faith amongst you, as the word and dispensations of God require, especially when we hear so many of those, who formerly hoped, and quietly waited for the Redemption of Gods chosen, now (being fearful, and unbelieving) speak like Mary, How shall this thing be, seeing we know not how it should be brought to pass?

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We are afraid likewise, because our own hands are so heavy, and we unable, of our selves, to keep them steady, lest your hands of prayer should be let down at this time, and Amaleck should prevail against Israel.

And if these things should be found amongst you (of which we must confess our selves to be very guilty) how ought you, and we to fear and tremble, and lye low before the Lord, being very unworthy of, and unthankful for all those great and terrible things which his hand hath wrought for us?

And if we have not had, nor yet have hearts, holy, and heavenly, and spiritual enough to walk before him with, under his former, and present dispensations towards us, how shall we be able to stand before the Son of Man, when he shall appear in far greater power, and glory? And to follow him in those strange, and untrodden Paths that he hath yet to lead his people in, and thorrow?

Surely it is now time for us (having been hitherto so much wanting in it) to consider our hearts and ways, and those wayes that the Lord calls us to wait upon him in.

Surely it is now time for us, who have left our first Love to the Lord Jesus (for which we have cause to be ashamed before the Lord) not onely to remember from whence we are fallen, and to do our first works, to love him as much we have done formerly, but having tasted more of his goodness, and seen more of his glory (and hoping to behold much more of it) to love him more than ever we did; and oh that we had hearts to do it at this time.

Surely it is now time for those Saints, that have had, and have their hearts espoused to carnal and worldly interests, as outward glory, honor, riches, &c. to look up to the Lord, and to get their hearts dis-ingaged, and set loose from the world, and the things of the world, and to

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be for ever hereafter without so much as a thought of seeking great things for themselves, as becommeth Saints.

Surely it is now time for the Spouse, and all the professed friends of Christ, to cast off, and abandon all acquaintance, and compliance with Antichrist, and to keep themselves so pure, and to approve themselves so true to Christ, that if the Devil should tempt them (as he did their Lord) by profering them all the Kingdoms of the World, and the glory of them, yet never to fall down, and any way worship that Beast. It argued a very chaste and faithful heart, in that worthy Man, Master John Knox, unto Jesus Christ, that when Edward the Sixth, King of England, offered him a Bishopricke, he refused it, as having Aliquid communi cum Antichristo, something of Antichristianism in it.

Surely it is now time for us, not onely to beleieve in Christ (which many think is all they need to do) but also to own him in this hour of his patience (wherein he looks to be owned by his Saints) lest he frown upon us in the day of his great power, and glory, which draweth near. And Brethren, let us make it our chief, even our onely Design, and count it our greatest Priviledge (though we shall be men wondered at for it) to follow, and serve the Lord Christ in faithfulness, and like Luther, in the cause of Christ, be content (though our low and carnal hearts may irenible at the very thoughts of it) to undergo the hatred, and violence of the whole world.

Neither let us be too much troubled, nor offended at those changes, alterations, and desolations, which do, and may, and as Christ hath said, will attend the going on, and advancement of his Kingdom in the world; which was that which some, may be, well-meaning people objected to Luther, That that doctrine could not be of God, that was attended

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attended with such troubles, and desolations; who replied thus, Ego nistumultus istos viderem, Christum in mundo esse non crederem, Unless I should see those troubles and tumults, I should not beleue Christ to be in the world. So Brethren, if we should hear of Wars, and Commotions, and upon the earth distress of Nations, with perplexity, mens hearts failing them for fear, and for looking after those things which are coming on the earth, let us not be terrified, nor offended, but (as our Savior hath bidden us) look up, and lift up our heads, for our redemption draweth nigh.

And because it is high time, awake, Awake oh Saints, lift up your hearts, and cry mightily unto the Lord, and never hold your peace day nor night, and give him no rest (for it will not be long) till he establish and make Jerusalem a praise in the Earth. Stand therefore with your loyns girded about, and your lights burning; And ye your selves like men that wait for their Lord, who cometh (as he hath said) as a Thief in the night, who may be upon you before you are aware, in an hour that you think not of. And however you may be hardly used, and beaten of your Fellow-servants, and Brethren too, who say their Lord delayeth his coming: Yet be not wearied, nor faint in your minds because of these things, but be ye patient, Brethren, unto the coming of the Lord. Behold the Husband-man waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early, and latter rain: Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

Grudge not one against another, Brethren, lest ye be condemned, behold the Judge standeth before the door. For he cometh, he cometh to judge the earth, He shall judge the world with righteousness, and the people with his truth.

And

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And you that are of a fearful heart, be strong, and fear not, behold your God will come with vengeance, even God with a recompence, he will come, and save you, and will perform all his good word towards you, and give you an expected end.

Cast not away therefore your confidence, which hath great recompence of reward. For yee have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.

That you, and we, continuing in all well-doing, and suffering, may be found unto praise, and honor, and glory at the appearing of Jesus Christ, is the prayer of

Your poor, unprofitable Brethren, and Companions, in the tribulation, and Kingdom, and patience of Jesus Christ.

Signed in the name, and by the appointment of the Church,

RICHARD BREVITER, Pastor,

Generation

Generation-Work.

The Third and last part.

Wherein is yet further shewed what the designs of God abroad in the World may in all likelihood be at, this present day, and in the days near approaching : Being an Exposition of the Prophecies of the Two Witnesses.

THE PREFACE.

TWO Prophecies there are which above all others do cast a look upon our times : First, the Prophecie of the Vials ; Secondly, The Prophecie of the Witnesses. The first of these, according to that measure of light given me, I have lately written my thoughts upon. The pleasure I found in that journey, and the refreshment I had from the matter of those discoveries, together with a leading Providence to such a work, attending my finishing that part, did put me presently upon another enquiry, viz. Concerning the time when those things should be ? or, How long it should be unto the end of those wonders ? Being upon this enquiry, and called by it to make a more thorow search than ever before I had done into the Prophecies of Daniel, and the Revelations, first to find undoubted Principles for a foundation, and then fit matter to build upon them ; I had upon the way many hints of truth in reference to the Witnesses presented to my thoughts ;

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thoughts; which after a while, seeing truth daily to come in at that door, I turning to view, saw (as I thought) a method laid before me, which did seem to me to take off, and that in a great measure, the veil from many of the principal Apocalyptical visions. Which *observing* and *perceiving* the same would be very *conducibile* (could the thing it self be made out) to the *clearing* up of many *mysteries*, chiefly relating to the *Witnesses*; and also be a good *foundation* for many other *Truths*; which where a *right order* is not found, must needs lye *buried*; seeing there can be no *sound interpretation* of the Apocalyps, nor any *certain conclusion* drawn from the *whole* or any *part* of it, till first the *true order* and *proper place* of each *Vision* is found out; *Order* being the *foundation* of all *Interpretation*, and not *Interpretation* of it; I did therefore *examine* the thing it self, *comparing* such *grounds* as I had in my eye, for my *own*, with the *grounds* of others laid down in their writings, for *theirs*. Having *done this* (I speak it not in the least to my own commendation, nor the disparagement of such good and worthy men, whose labors are extant on this Prophecy, of whose grace and abilities I have a far greater esteem, than either I have, or would have of my own) I found my self much *more confirmed* in my conceptions, than when I *began*, finding in *most* no other *Argument*, besides what lay in their *bare Interpretations*, which (as I have said before) being themselves to be *founded* upon *Order*, can be no *Argument* of *Order*. And as for the *Arguments* of others, which seemed at first to carry weight, I found them upon *examination*, either too *weak* to conclude the *thing*, or else to be *misapplied*: And indeed *such*, as that the *method* and *order* rightly stated, there would be *little* need of giving particular *answers* to them, for they would fall of themselves. Hereupon I began to put my thoughts into such an *order*, as seemed to me *most to conduce* to the making clear some-
thing

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thing appertaining to this great mystery of the witnesses which I have done in three Chapters: Whereof, the first Chapter represents the state and condition of the Witnesses, chiefly as to their prophesying and killing time; and that from part of the Eleventh Chapter of the Revelations, the undoubted (and as is generally conceived, the onely) Prophecy of the Witnesses. The second Chapter confirms many of the Positions laid down in the former, by opening of the Twelfth Chapter, and proving it to run parallel with so much of the eleventh, as relates to the Witnesses prophesying, and killing time. The third Chapter is a representation of the happy condition the Church of Christ shall be in, about the time of the Witnesses resurrection; shewing also how the work shall go on from that time untill the Day of Christs Appearance; and this from opening the fourteenth Chapter, which is proved to be a Prophecy of the state of the Church, and that from about the time of the Witnesses rise, untill the Second coming of Christ.

Now although the subject it self leads me to treat of many things in a propheticall manner, the accomplishment of which I conceive to be near at hand; yet do I not in the least assume to my self the title or thought of such a thing as being a Prophet; onely by weighing Scriptures, and comparing one place with another, I draw up conjectural grounds that in all likelihood such and such things will shortly be done. And although I judge my self, that I may be deceived, so far as it is a thing possible that the discovering time may not be come, or that there may be after the most diligent and impartial inquiry, yet a missing of the time to which a Prophecy relates, which if missed, the mistake must needs be totall, and all Interpretations false; Or if not a missing of the time (which it is hoped in this little peece is not, my care having been above all to attain a right principle herein, it being the onely foundation
stone)

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stone) yet an ignorance of the time, or a falling short of the true mind of the Holy Ghost, in such or such a particular phrase, or in such or such terms it useth, which though it cause not a total, yet may occasion a partial mistake; Or if neither of these, yet an adding, or mixing even in the *Interpretation* somewhat of mans with the mind of God, which kind of deception attends as well the interpretation of other Scriptures, as those which are Prophetical; yet have I published nothing without such grounds as I suppose will, even in the eye of an Adversary (if thoroughly weighed) be judged sufficient to build a conjecture upon: And possibly, another upon the like grounds, might be as incident to a mistake of this nature, should the event so prove it, as my self.

Yet that I may not any way for the sake of my own name, disown, or *expose to disadvantage the blessed Truth of Christ*, which must and shall live, when the names of men shall rot; I shall be bold concerning this Discourse humbly to say, *That I am verily perswaded, that as to the substance hereof, there is more in it than barely my private conjecture*: And although this building may have in it much *Wood, Hay, and Stubble*, which shall be burnt up; yet is there also in it some *Mines of Gold and precious Stones* (not hitherto found out) which will abide the fire, and the day is not far off which will make experiment of both: And if in that day it shall appear that to a pound of dross but a grain of truth (which before lay hid and buried) is here dug up, and brought to light; I shall judge (Truth is of so great worth) the Lord in this *Dispensation* to have been gracious to me, and my labour, notwithstanding many mis-apprehensions, to be well bestowed. Gold at first digging never comes forth without its dross.

And truly since I composed the same, and saw that a very little time waiting would either prove the things asserted

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serted to be false; Or if true, bring them forth with a more general acceptance, and conviction of the Truth thereof, than I either now do, or can expect it should meet with, I judged it a point of prudence to forbear a while this enterprize: But two considerations at present are upon me, which over-balance my resolutions the contrary way.

First, *A persuasion* (some part of my grounds for which are offered in the Discourse it self) *that a very cloudy day is to befall the Church of Christ under the Vial we at this day stand under; some shadowings of which cloud* (though not the dismal storm it sends forth) will even reach us here in *England*, either in one way, or another: to which *persuasion* I have likewise, and that from some ground, this *consideration added*, That God hath a special design (to the end the faith of his people might not wholly fail them in this day) upon the brink or beginning of it, to let out such a light, as to the great things he is doing in the world, as shall wonderfully support the hearts of a remnant of his people, and that quite through it.

Secondly, *That the very thing which shall set on foot that glorious work of Christ against Antichrist* (which is the principal part or the subject of this discourse) *shall be a letting out of light into the world, a little before the time comes that the work is to be set on foot.* Hence *Revel. 18. 1.* immediately before the ruin of *Rome*, as the principal leading cause thereto, the *Earth* which before was covered with *darkness* as to the glorious designs of God, as touching his work in the world, is upon the sudden *enlightened*, and what is the issue hereof? why, a *cloudy and irresistible judgement upon Babylon*, as the whole Chapter shews us.

These *Considerations* have made me think, that as the people

The Preface.

people of God cannot in any way perform a more acceptable peece of service to the Lord Iesus in this day, than by giving forth *that light*, the Lord either doth or shall give them; so likewise can they not in any way they shall put their hand unto, do Antichrist a greater mischief, (next to his destruction it self) than they may in this.

The Author acknowledgeth himself altogether unworthy of the first, unfit and unable every way in himself to the second; yet willingly would, to the measure of his Talent, be found in both. He confesseth, that neither in this, nor any thing else that he doth, hath he, or can he, attain thereto, to have his heart and aimes so pure and spiritual as it is fit they should, and as he would they were; yet resolveth, that through grace assisting him, neither the Devil, no nor his sin shall make him throw aside that work, in which he may do Christs cause or people any service, Antichrist any mischief: Which that it may be the fruit of this little peece, is, and shall be his prayer.

CHAR

CHAP. I.

Wherein is set forth the state or condition of the Two Witnesses within their Prophecying time, and the time of their being killed, and that from Rev. 11. ver. 3. to 13.

SECT. 1.

HAVING in the fore-going Preface delivered so much, as I judged meet by way of Preamble unto this our Discourse: I shall here, without spinning out the time, or tiring the Readers patience, whilst I detain him upon the way, about things of lesser concernment, enter strait way upon the thing it self.

That the Two Witnesses are the Magistracy and the Ministry, appears to me a thing without dispute, the allusion is so clear to Zerubbabel and Joshua, compare Rev. 11. 4. with Zech. 4. 11, 14. of which two, one was chief Magistrate, the other chief Priest: and both these, Prince and Priest, were Sons of Oyl, i.e. anointed in times of old, therefore by Zechary and John both, called two Olive trees: Onely there is (as Mr. Woodcock in his Treatise of the Two Witnesses hath observed) this twofold difference betwixt the Type and the Antitype.

1 Zechary sees two Olive Trees, but no Temple; But John sees first a Temple, ver. 1. and then two Olive trees. The reason is, they in Zecharies time had as yet no Temple built, but were to begin the world anew; But now

the work of *Johns two Witsnesses*, is not to build a Temple anew, so much as to preserve and keep that they had.

2 *Zechary* seeth two Olive trees, and but one Candlestick: *John* two Olive Trees and two Candlesticks; the reason is this. *Zechary* wrote in the time of the Law, whilst the Church was National, and so the two did belong to one Church, *John* in Gospel-times when Churches were Congregational, and so the two might be of several Churches.

Now the thing which doth yet further perswade me to hold to this Exposition, is, That excellent Analogie it carries with it to that of the two Beasts, Chap. 13. which two Beasts (as I have made appear upon the *Visals*, p. 101, to 108.) are no other, but *Antichrist* in his Civil and Ecclesiastical State, or the Magistracy and Ministry of *Antichrist*. Now observe it, as *Antichrist* by a twofold power, a power Magisterial and Ministerial, doth all the time of the Two and forty moneths oppress the Woman, drive her into the Wilderness, tread under foot the Holy City, i.e. the People, Truths, and Worship of Christ: so doth Christ all this time, by the very same twofold power, comfort and nourish the woman, bear witness unto, and maintain his own truth and worship alive in the world. So that in short, Christ raiseth up his Two Witsnesses in opposition to *Antichrists two Beasts*: *Antichrist* for Forty two moneths, or One thousand two hundred and sixty days, stands up with two Beasts to blaspheme God, persecute the Saints, tread under foot the Holy City; Christ against him stands up with Two Witsnesses to maintain his name and honor, cherish his people, uphold his cause and worship in the world. And as *Antichrists two Beasts* are no other but the false Magistracy and Ministry: so contrariwise *Christs two Witsnesses*, are his true Magistracy, and Ministry.

SECT. II.

They are called *Witnesses*, their name being given them from *their work*, because their *work* is to *bear witness* for Christ against the Beast; and that each in his place all the Forty two months that the Beast doth Tyrannize, and the Holy City is trodden underfoot.

The *Magistrate*, as a Magistrate *bearing* publick *witness* against the *unjust oppressions* of the *Beast*, and his lawless Tyranny over the Estates and bodies of men, yea and consciences too. The *Minister*, as a Minister against the *curst institutions* of *Antichrist*, either in Doctrine or Discipline.

Here its necessary we *distinguish* betwixt that *general witness-bearing* that is *common* to all ages; and that *special witness-bearing* which is *peculiar* to these *Witnesses*, and to this time, *viz.* of the ~~Two~~^{One} thousand two hundred and sixty days.

There is a *general Testimony* which the people of God in all ages give for Christ against the World, Sin, Satan, Oppression, Error, &c. But that *testimony* barely doth not *bring him* who bears it within the *number* of these *two Witnesses*. A *Magistrate* in his place, may *oppose* Tyranny, Oppression, &c. a *Minister* in his, error, and false Doctrine, and yet *neither* of them *Christs two Witnesses*, if there be *not* in *both* an *opposing themselves* to that *special evil*, whether it be in things *Civill* or *Ecclesiastical* that was at *first* brought in, or being brought in is upheld by the *Beast*, for the *peculiar Work* of these *witnesses*, and the thing wherein lies the *specificall* difference betwixt these *witnesses* and *others*, is, *That these bear witness for Christ against the Beast*. Which is most evident.

1 Because Christ hath paired his Witnesses in the same manner as the *Beast* hath his. The *Beast* (as but now I

observed) stands up with *two witnesses*, viz. an Antichristian Magistracy and Ministry, to maintain his cause. On the contrary, *Christ* stands up with *two witnesses*, (or a pair of *Witnesses*), viz. a true Magistracy and Ministry, to oppose the *Beast*, and maintain his cause.

2 *Because* Its for this Reason *Christ* entitles them *my Witnesses*---because in *Christ's* behalf they shall stand up against *Antichrist*; as those are said to be such a mans witnesses, that bear witness for him against his Adversary. All that time the *Beast* stands up, and would persuade the world that he is in the truth, and his cause the right; these *two witnesses* on the contrary stand up, and profess before the world, that he is the *Beast*, and his cause the cause of *Antichrist*, and not of *Christ*.

3 Which is the principal Reason, because the time that these *Witnesses* bear their witness, is the very time of the *Beasts* reign. The time of the *Beasts* reign, and treading under foot the Holy City, is Forty two months, *Rev. 13. 5. Chap. 11. 2.* The time of these *two witnesses* is One thousand two hundred and sixty days, *Perf. 3.* And I will give power to my *two witnesses*, and they shall Prophecy one thousand two hundred and sixty days---

Now that the Forty two months, and the One thousand two hundred and sixty days are one and the same, I prove, not onely from the general consent of Expositors, who acknowledge the thing, giving this reason for it, *Because* (say they) *forty two months reduced into days, and reckoning thirty days to each month, which is the Grecian account, which John writing to the Church of GOD then resident among the Greeks did observe, make up the full sum of One thousand two hundred and sixty days, not a day over or under.* But I prove it hence, that indeed this thing must needs be so; for let it be considered what is the very cause that these *two witnesses* wear sackcloth this long term of one thousand two hundred and sixty years.

the cause is not the sufferings of the Saints throughout this time, for had that been the cause, then should these Witnesses have put on their sackcloth more early, viz. with the time of the ten first Persecutions, which was a day of as sore sufferings as ever any hath been since, but then these two Witnesses here mentioned were not in their sackcloth, but contrariwise, the Woman all that time was clothed with the Sun, Chap. 12. 1. the two Witnesses in sackcloth therefore were not then up: But the cause, yea, the very cause why the Witnesses wear mourning attire, is, because they bear the continual Blasphemies of the Beast against God, his name and Tabernacle, and them that dwell in Heaven: They see the Holy City, the Truths and Kingdom of Christ trodden under foot by the Beast, and they not able to rescue them out of his hands, this makes them put on sackcloth, and mourn before the Lord. Now consider, the term of time that is given to the Beast to continue to do these things, is forty two months; this being so, it will follow, that in case this forty two months were a time either longer or shorter than the one thousand two hundred and sixty days, then must also the witnesses wearing sackcloth be by so much longer or shorter then 1260 days: for continue the cause, and we continue the effect also; and contrariwise, take away the cause, and the effect ceaseth. Upon this Principle, it being a thing manifestly clear that the 42 months, the 1260 days, make up but one and the same number of years, which also must of necessity begin and end together; Hence it is evident, that that very act, which I may call the constitutive act, i. e. the act which makes these Witnesses to be such, is bearing witness against the Beast; take this away, though they may stand up against all the evil that is in the world besides, yet are they not Christs Witnesses, if they do not in particular appear against the evil of the Beast; for if this be not the meaning, what reason is or can be given, why their witness-

Bearing should be thus restrained (only to the time of the *Beast*; seeing in the other sense its a duty in all ages to bear witness, and those Instruments the Lord hath raised up in all ages have done it.

1 Hence a man may be a *godly man*, and in a more general way bear witness for Christ, and yet none of Christ's *Two Witnesses*.

2 Hence its of more concernment than many are aware of, to be *inquiring* into, and publicly *appearing* against whatsoever is of the *Beast*, though the thing be never so small: A man in publick place may cease to be a witness of Christ, if publicly he do not bear witness against these things.

3 Hence, such *Laws, Principles, and Practices* as tend to suppress this witness-bearing against the *Beast*, are themselves expressly *Antichristian*, and of the *Beast*.

SECT. III.

THese *Witnesses* are called *two*, because of the *fewness* of them, say some; Because *two* is a number sufficient to bear a witness, and without *two* a witness is invalid, say others. Ino way disapprove these conjectures, but I must confess, I judge it most agreeable to the Text to say, they are therefore called *two*, because they consist of *two sorts*, or *two ranks* of men, viz. Christ's *Magistrates* and *Ministers* that he hath raised up to maintain his cause against *Antichrists Magistrates* and *Ministers*.

They are said to be clothed in sackcloth, to note thus much, That all the time of the 1260 days their condition shall be outwardly low; they being trampled upon, and trodden under foot by the *Beast*: But more especially to signify how that these *Two Witnesses* should all this time be outwardly low, wearing sackcloth (the mourning attire

in times of old) mourning before God, because (as I have said) they bear his glorious Name blasphemed, behold the Holy City trodden under foot, and the whole world deceived by the Beast.

They are said by fire to destroy their Enemies, ver. 5. To shut Heaven that it rain not in the days of their Prophecy, ver. 6. both which things are taken out of the History of Elijah, 1 King. 1. 10. 1 King. 17. 1. Farther, they are said to have power over waters to turn them into blood, and to smite the earth with plagues as often as they will, ver. 6. which is taken out of the Story of Moses and Aaron in Egypt.

The whole (as I conceive) sets forth this, the great damage that the Antichristian party shall sustain all the time of the 1260 days, by means of these two Witnesses: who shall have such power with God, as oftentimes to bring down his heavy wrath upon the persons of their persecutors, which is the thing noted ver. 5. by their devouring and killing their enemies by fire: and also upon their principal interests, which I take to be the thing specially intended, ver. 7. by their shutting Heaven, turning waters into blood, smiting the earth with plagues, &c. The Popish Heaven, waters, earth, shall all suffer by means of these two Witnesses in the time of their prophecy.

By the whole description of the two Witnesses (as saith our German Author in his Clp. 66, 67.) God doth declare that what mercies in times of old he hath shewed unto his people, the Children of Israel, the same he will also shew in the New Testament unto them that believe. He will give them *Jeshuab* and *Zerubbabels*, faithful Teachers, and religious Rulers and Governors, who shall sit and edifie them unto the Temple of God, and as Candlesticks give light unto them with their pure doctrine, and as Olive trees assist them with powerful consolation. He will give them zealous *Elisabets*, and *Elisabets*, who shall fight a-
gainst

the whole *Jezabel*, the Priests of *Baal* and other persecutors.

He will also at length send them his *Moses's* and *Aaron's*, who shall deliver them, and bring them forth out of Antichristian bondage.

SECT. IV.

THe Witnesses, their testimony finished, are to be killed, *v. 7.* And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them. In this state they are to continue three days and a half, *ver. 9, 11.* Though our discourse of the three days and a half according to the strictness of order should come in afterwards, yet in regard the opening hereof will afford us light into some things that follow, I have chosen to place it before.

That these three days and a half cannot be (as is the opinion of many worthy men, who look upon the death of the Witnesses to be a corporal death) a time equivalent to the 1260 is evident.

1. *Because* then there should be no distinction at all betwixt the time of their Prophecying and their being killed, if through all the 1260 *daies*, which is the time of their Prophecy, we should suppose them to be killed. Now the Text hath made a manifest distinction betwixt these two times.

2. *Because* its improper to say that Christ's witnesses against Antichrist should prophecy all the 1260 *daies*, and yet be killed too; For put case the Beast all this time did put some to death, yet so long as Christ at the same time, and in the same place had always others in their room, his witnesses were not killed. A man is not without witness, though some witnesses are taken away, in case others stand up and appear in their room. Nay those witnesses which all the 1260 *daies* were put to death by the Beast, did most eminently in dying bear witness for Christ, for to die for the

and Killed WITNESSES.

9

the truth, is a living standing testimony to it. That killing therefore could not be a killing as witnesses, he who for truths sake loves not his life to the death, is even in dying a most glorious witness of the truth.

3 Its said ver. 10. that when the two witnesses lie dead, the dwellers on the earth rejoyce, for this reason, because they are dead who tormented them. Now did the dwellers on the earth thus rejoyce all the 1260 days? when were they then tormented? Will the Text bear it to say, they were tormented all this time, and yet rejoyced too? This the Authors or upholders of this opinion must necessarily assert. Nay why do they rejoyce at their death? why, because being dead they fear no hurt from them, which whilst they prophecyed they did, for they felt of them, as ver. 5. 6. therefore their prophecying and killing must be as two distinct things, and so at two distinct times.

4 Because, How could they be witnesses all this time if dead? Doth a man when he hath a cause to be tried go to dead men that they would stand witnesses for him, or to living? Or how did they Prophecy if dead? Can dead men prophecy, or are prophecying men dead?

5 Why are they said to be killed onely in the street (or one street) of the great City, ver. 8. and not in the whole City? seeing in this sense they have been within the 1260 days more or less killed all over the great City, i.e. throughout the whole Papal Jurisdiction?

6 What difference will there be (according to this opinion) betwixt their being killed and put into graves, if we take both for a bodily death, which this opinion doth?

7 And lastly, How (according to this opinion) are they all the three days and a half kept unburi'd? or how at the end of these three days and a half shall those Witnesses which were killed rise again? for shall we think thus, that the bodies of Saints martyred by divers means, and in sundry places, for the space of 1260 years

years together, shall all that time lie *unburied*, be kept out of *graves*? And then 2. This time expired, *life* enters into these *bodies*, and they *rise* again. The Text according to this interpretation doth strongly inforce both, for if we conceive their *killing* to be *corporal*, by the same reason must their *burial* and their *resurrection* also.

We are necessitated therefore from the clear Text, and reason it self, to reject this opinion, and seek another, *That* therefore which is more *consonant* to the words, and doth not wrap us up in such a labyrinth of Intricacies, is to interpret the *three days and a half* (which is the time of their being killed) of ordinary *Prophetical* days, noting *three years and a half*, which *three years and a half* are not to be added to the 1260. as a lesser period, which takes beginning where the greater ends, because then (as one saith well) the Beast should Tyrannize above 42. *months*, the woman be in the Wilderness above 1260 *days*, namely 1263 and a half, whereas the utmost tyranny of the Beast is but 42 *months*, the utmost period of the womans being in the wilderness but 1260 *days*; but we are to look upon them as a smaller period comprehended within the greater; or to speak plainly, we are to understand them of the very last *three days and a half* of the 1260. and therefore M. Mede in his *Cl.* and our German Author in his, both translate those words, *et tunc tunc magnus autus, when they shall have finished their testimony*, Chap. 12. thus, *Cum finituri sint testimonium suum, When they are about to finish their testimony*, the 1260 *days* now drawing to an end, then shall the *Beast* make war against them, overcome them, and kill them.

As for that urged by a late Author, who calls in *reason* to be Umpire or Judge in this business, how the *Beast* now ready to *die* (as our Author supposeth he will at the end of the 1260 *days*) should be so magnanimous and warlike as to kill the *Witnesses*? how (the *Sea* being at this time
tempestuous

tempestuous, the earth terribly shaken) can it be imagined that the *Sons of the Sea and Earth, i.e. worldly men,* should be so *joyous, as to banquet it, sport it, make merry, send gifts one to another, &c.* as they shall do in the day the *witnesses* lye dead. I say no more but this, that all time upon a mistake, *viz. That the rise of the witnesses shall not be till the Empire of the ten-horned Beast (i.e. Civil power of Antichrist) is in a manner destroyed: and thus upon another, that the subject of the fifth Vial is the political State of the present Roman Empire (or Antichrists Civil State.)* But as I have in my discourse upon the Vials proved the Subject of that Vial to be another thing: so let me say here to the first, it cannot be, because the *Whore* but a little before *Romes* fall is so high and proud, as that she fears no danger, but saith, *I sit as a Queen, and am no widow, and shall see no sorrow,* which were her *political State* (where lyes her outward strength, and as for inward she hath none) *destroyed,* she should have little cause thus to brag and brave. Nay what do the *witnesses* after their rise, if the Beasts power were destroyed before? onely kill him, whose sword was taken away before they came at him? Or how falls the *tenth part of the City*, upon their rise, if it were fallen before?

SECT. V.

AS for the particular time of the *Witnesses* slaughter, the most certain and convincing demonstration that can be given thereof, is, *that* which must be fetched from a right supputation of the 1260 days, which is the term of their Prophecy, their killing time being (as hath been said) the very last three days and a half of the 1260. But because the doing hereof, to free the truth from the mist men have raised about it, will require in a manner a Treatise of it self; and also because no Mystical number, by reason

son of that glorious harmony that is in all, can carry with it that forcible demonstration going alone, as will appear to be in it, when accompanied with others; I shall therefore (that I may not make this single Section to become a Book) *wave this enquiry* in this place, contenting my self to lay down two or three more general Conclusions, concerning this Grand Question, *What time we are to pitch upon as the killing time of the Witnesses?*

The Conclusions themselves are these:

1 CONCLUSION, *That the killing of the Witnesses shall be in that very three years and a half, which shall immediately precede the Jews first stirring, which is manifestly clear hence, because Daniels 1290 dayes which point us to the time of the Jews first stirring, are concurrent in their end, with the end of the time, times, and a half, which is the time of the Witnesses rising, as shall be made appear in our following Discourse.*

2 To this agrees what I have formerly written upon the Vials. The rise of the Witnesses I have there stated under the fourth Vial. The drying up of the Turkish Powers, thereby to instate the Jews in their own Land under the Sixth. Now as the first stirring of the Jews must needs be some little time before the sixth Vial is poured out, because their stirring is (as I have shewed) the chief moving cause to the Gentile Saints to engage in this War against the Turk: So also it is observable, that the time from the Witnesses rise until the pouring out of the sixth Vial, shall be but a very little time, the fourth and fifth Vials being both to be poured out in an instant upon the resurrection of the Witnesses, as may be seen with the reasons thereof in our Discourse upon the fifth Vial. Hence, in regard the first stirring of the Jews must of necessity be before the pouring out of the sixth Vial, as the cause is before the effect, and the time betwixt the Witnesses rise, and the sixth Vial is so short, we may very well

well conclude, that the first workings among the *Jews* themselves in a way of stirring, will be upwards, even as high as the time of the *Witnesses* resurrection.

And for this reason, because the *Jews* shall about the time of *Romes* ruine (which falls in the middle time betwixt the fourth and sixth Vials) be stirring, are the praises rendered for *Romes* fall (as is Mr. Cottons conjecture) expressed by an Hebrew word, *Hallelujah*, Revel. 19. 1, 2, 3, 4.

2 CONCLUSION, That the killing of the *Witnesses* shall be but a little before the downfall of *Rome*, which therefore presently falls upon their rise.

First, The Order of the *Vials* proves this, for under the fourth *Vial* the *Witnesses* rise, as upon the *Vials* I have shewed. This *Vial* is poured out in an instant, and therefore said to be in an hour; In the same hour the tenth part of the City fall, Rev. 11. 13. that is, *Germany*, one of the ten *Horns*, and the very place (as shall appear by and by) where the *Witnesses* lye dead, is upon their resurrection, in an instant broken off, from being any longer a *Horn* in Antichrists Kingdome; and then as the next thing, and that in an instant too, is *Rome* ruined, by the pouring out of the fifth *Vial*. So that *Romes* ruine succeeding presently upon the rise of the *Witnesses*, their killing must be but a little before it.

Secondly, This is further clear, Rev. 18. 7. where wee have the proud *Whore* instantly before her downfal glorying, I sit as a *Queen*, and am no widow, and shall see no sorrow. What is the cause hereof? *Ans.* Undoubtedly the very same with the cause of that joy and triumph of the *Papals*, which is expressed by making merry, sending gifts one to another, Rev. 11. 10. And what was that, but the death of the *Witnesses*? as the Text tells us. Upon this Victory over the *Witnesses*, that had been but a little before struggling with her, and like to have ruined her, the

Whore

Whore is now so imperiously proud, that as *Nebuchadnezzar* of old, a little before his fall speaks out, *Is not this great Babel that I have built*; so she also in her pride cries out, *I sit as a Queen, am no widow, and shall see no sorrow*; as to say, I was lately afraid I should have been spoyle of my glory, been made a widow, and seen sorrow, but now it is otherwise, my enemies are under my feet, I am Mistress and Ruler, therefore *I sit as a Queen, &c.*

And that the *killing* of the *Witnesses* should be here noted, is yet more clear, if we consider, how that as those words are spoken in the present tense, and therefore cannot relate to former past *boastings*, so do they admirably agree in point of time to the *killing* of the *Witnesses*; for that (as I have said) is to be in the very last three days and a half of the *Beasts* Tyranny, and the *Witnesses* wearing Sackcloth, which time is no sooner expired, but, as one of the first things, *Rome* is ruined; accordingly this boast is immediately before *Romes* ruine. And therefore observe the words themselves, and you shall find, that even whilst the *Whore* is in this jolly fit, instantly and unexpectedly comes her ruine upon her, and the downfall of *Rome* her chief City, *Rev. 18. 2. Therefore shall her plagues come upon her in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her; Ver. 10. For in one hour is thy judgement come. So Ver. 17. 19. One day, one hour, that is from the time of her glorying, whilst she is thus glorying over the dead *Witnesses*, up start the *Witnesses*, down falls *Rome*.*

3 CONCLUSION, That the killing of the *Witnesses* shall be in the latter end of the third Vial.

Two things proved make this Conclusion firm.

1 That some Vials shall be poured out before the slaughter of the *Witnesses*.

2 That the Vials poured out, shall be only the three first.

The

The fifth of these is sufficiently proved by Mr. Woodcock in his *Treasure of the two Witnesses*, p. 20 21, 22, 23. I shal not here repeat his Arguments, but refer the Reader to the Author himself, with adding this farther word, that John being, by one of the seven Angels which had the 7 Vials, carried away into the *Wilderness*, there to have the interpretation of the Vials, is to me a manifest Argument, that some of the Vials are poured out whilst yet the Woman remains in the wilderness; why else should the Angel of one of the Vials carry John into the wilderness, there to learn the meaning of this mystery; if the true Spouse of Christ, to whom he reveals these secrets, were not, and that even in the time of some of the Vials, abiding there? Yea let me adde (which will something more help us) that I conceive this Angel to be no other but the Angel of the third Vial; my reason is, because the interpretation of the Vials, which is the thing revealed to John, Chap. 17. Chap. 18. &c. begins with the third Vial, for the first thing after the description of the Whore her self, which is to be judged, that relates to her judgement, is the *Lamb* overcoming some of the *Horns*, vers. 14. which act is to be referred to the third Vial, as I shall shew presently. And indeed the reason why in the explication of the Vials, the two first are left out, and the Angel begins with the third, is, because (as I have observed upon the Vials, p. 260, 261, 262.) Christ in the two first Vials is but regaining his own, not yet invading his Enemies Dominions, till the third. Now because all that John in the explication hath shewed him, is only the judgement of the *Beast* and *Whore*, which (as I have said) are first described, then their judgement peece by peece declared; therefore the two first Vials are omitted, as being another thing; rather (I say) Christs getting his own, then as yet judging his Enemy, and he begins with the third, where the judgement of the Whore, the work of breaking the Great Image

Image, casting down the *Thrones* of the *Fourth Beast* begins.

This being so, as it teacheth us that the discovering-time of the *Great Whore* in her true Colours, and the judgements of God to be executed on her, and the glorious Kingdom of Christ to follow thereupon, is to be looked for under the *third Vial*, the *Angel* of that *Vial* shewing *John* these things; So also it teacheth us, that under the *third Vial*, the Church is to be in the *wilderness*, therefore *John* is carried *thither* to learn these things: But beyond this *Vial* she is *not* to be *there*, as also I shall shew by and by: The term therefore of the *Womans* being in the *wilderness* expiring under the *third Vial*, it hence follows, That the death of the *witnesses*, which is the *concluding time* of that long term, should likewise fall under the *third Vial*.

And indeed, because the *blackest day*, one of them that ever the Church of Christ met with, is to befall her under the *third Vial*, in the *latter part* of it, therefore (as I conceive) are the *glorious discoveries* of the judgements of the *Great Whore*, and the *Beast* her Enemy, and of the *Kingdom of Christ*, following thereupon, made known to the *Saints* under the *third Vial*, to bear up their spirits in this day; it being the way of God with his people, when he brings any sore sufferings on them to forelay them with somewhat which may make them able to bear it. This I adde in the general only.

I come now more particularly to prove the thing, viz. That the killing of the *Witnesses* is to be under the *third Vial*, at the *latter end* thereof.

My Reasons are these;

1. Because the *Angel* of the *fourth Vial* hath this work committed to him by *special dispensation*, over and besides the pouring forth of his *Vial* (though he perform it together with that) viz. To give call sa, and afflic

the Witnesses rising. (See my Discourse upon the fourth Vial.) By consequence therefore, the *Witnesses* must *be* dead in the latter end of the third, because the *Angel* of the fourth Vial, no sooner begins to pour out his Vial, but immediately, they are rising.

2 Because the particular acts of the *Witnesses* immediately preceding their killing (which killing therefore is recorded in the next verse after these acts, Rev. 11. 6, 7.) seem to me to have a peculiar look unto the three first Vials, agreeing with them most exactly (according to that interpretation I gave of them, whilst yet I had no such thing in mine eye) both in their subjects and effects also. As let us compare each with other.

1 The subject of the first Vial is the *Popish Earth*; the effect, an *infectious sore*; accordingly the *Witnesses* are said to *smite the Earth*, and that with *plagues*, or *infectious sores*, as often as they will.

2 The subject of the second Vial is the *Popish Sea*, i.e. the *Romish Ecclesiastical*, or *Church-State*: The effect of it, a *discovery of the same to be corrupt and mortal*; accordingly the *witnesses* have a power to *shut Heaven that it rain not*, that is, they shall make it appear, that the *Antichristian Heaven*, or *Church-State* (so much boasted of as being the only Church) is a dry barren Heaven, affording no rain, to give life or nourishment to those that live under it.

3 The subject of the third Vial is the *Rivers and fountains of waters*; the effect, they become *blood*; accordingly, the *witnesses* have a power to *turn waters into blood*. Now these acts performed by the *witnesses* immediately before their killing, agreeing so fully to the three first Vials in their subjects and effects both; undoubtedly we are not to look upon this admirable *Harmony*, to be a thing falling by accident (especially considering too, that by these acts the *witnesses* are said to torment the *Papists*,

ver. 10. which to do by Saints and Witnesses, is the proper work of the Vials,) but rather to have its rise in the *all-wise Counsel* of God, who hereby would give his to understand, that the *three first Vials* are to be poured out before the *fourth*, then the *death* of the *Witnesses* to be expected.

This Observation confirms me in two things.

1 That in *stating our selves* (in my discourse on the Vials) to be at this present time under the *third Vial*, I was led to state the thing aright.

2 That the judgement there made of the subjects and effects of the *three first Vials* is truth, by reason of the answerableness of the *Vials*, according to that interpretation, to the acts of the witnesses immediately preceding the time of their slaughter.

3 Reason, Because the slaughter of the witnesses is to fall in the interval betwixt the *War of the Lamb* with the *Kings of the Earth*, Rev. 17. 14. and the ruin of *Rome*. This war of the *Lamb* is a *Civil war*, a war made by a *Civil sword*, because it is a war made with the *Beasts civil Power*, namely, his horns; And secondly, It is a *Civil Power*, namely, some of the *ten Kings*, that are vanquished by this war, *He shall overcome them---* that is, *such of the ten horns*, or *Kings*, as shall war against him, (the whole, or all the ten horns being here put for a part) and for this reason. I conceive, doth the *Lamb* at this day go under that Title, *King of Kings*, and *Lord of Lords*, because in this war he shall vanquish and tread under foot *Kings, Lords, &c.*

Now this war must by all circumstances be a war with in the *Vials*.

1 Because Its the *Angel* of one of the *Vials* that sheweth unto *John*, ver. 1.

2 Because *Christ* hath so many *chosen ones* accompanying him in this war, which is an *Argument* that *Christ* had many in the world at this day who had got the victory

over

over the *Beast*, and could stand and face him in a war-like way, which was not till the *work* of the *Vials* was begun.

3 *Because* Its the *immediate forerunner* of *Romes* ruin, the story of which therefore comes in, in the next Chapter.

It being so, this *war* can belong to no other but the *Third Vial*, the *subject* of which, I have shewed upon the *Vials* is some *particular States and Kingdoms* *subjected to the Beast*, i.e. some of the *ten horns*, whose *Heads, Rulers, &c.* fall by the pouring forth of that *Vial*. Nay it must be so, because (as I have said before) this is the *first thing* revealed to *Johnas* touching the judgement of the *Beast*, whose judgement (in the explication of the *Vials*) begins with the *Third Vial*.

Now observe in the *interval* betwixt this *war* and *Romes* destruction, we have the *proud Whore* brought in glorying Chap. 18. 7. *I sit as a Queen &c.* and what's the *cause* hereof, but onely the *Victory* obtained now, in the *concluding time* of her Kingdom, over the *witnesses*, as we have already noted. I therefore conclude, *the slaughter of the witnesses must fall in this interval*. If in this *interval*, then must it be in the latter end of the *Third Vial*; for upon the pouring out of the *Fourth* they rise; yea, the *Fourth Vial* being to fall upon *Germany* (as in opening the *Vials* I have shewed) and *Germany* being (as shall appear) the *place* in which the *witnesses lie dead*; it cannot be thought that the *death* of the *witnesses* should or can come under the *fourth Vial*; for how improper, yea absurd would it be to say, *Christs witnesses* by the power of the *Beast* lye dead in *Germany*, even whilst *Christ* by his people is pouring out a *Vial* of wrath upon it? It must therefore of necessity be, seeing we are to place their *killing* betwixt the *war* of the *Lamb* with the *Kings* of the *Earth*, and *Romes* ruin, that we should place it

towards the end of the third Vial.

Obj. But it may be said, That the Vials are all to come under the seventh Trumpet; for upon the sounding of the seventh Trumpet, it is said, *Thy wrath is come, Rev. II. 18.* and what wrath should this be, but the *Vials of wrath* if so, then must the killing of the Witnesses, which appertains to the woe of the sixth Trumpet, be past and over, and that before any one of the Vials are poured forth.

Ans. 1. For the matter of the Objection, it cannot be, that all the Vials should come under the seventh Trumpet,

1 *Because* Its expressly said of the seventh Trumpet, that in the days when the seventh Angel should begin to sound, time should be no longer, Chap. 10. 7. But if after his sounding all the Vials were to be poured forth, which already in pouring forth have taken up above 100 years, time (even after his sounding) should be a great while.

2 *Because* Its also said in the same verse, That when the seventh Angel should begin to sound, the mystery of God should be finished: but if all the Vials, which comprehend within them the whole mystery of judging the Beast, conversion of the Jews, &c. were to be poured out afterwards, then could not the time of the seventh Angels sounding be the finishing time of mysteries, but rather the beginning time. It cannot therefore be that the seventh Trumpet should comprehend within it all the Vials; it is therefore better to say that the seventh Trumpet is contemporary with the seventh and last Vial only; and indeed they very patly answer the one to the other, for

1 Upon the seventh Trumpets sounding, its said, *The mystery of God is finished.* So upon the seventh Angels pouring out his Vial, *It is done,* What is that? but the same with the other, it is finished.

2 Upon the seventh Angels sounding, *the Kingdoms of this world are all subject to Christ, Rev. I. 1. 9.* now he doing

doing of this is the proper and peculiar work of the seventh Vial, as our discourse on that Vial proveth.

3 The seventh Angels sounding, is the time of rewarding Saints, not some onely, but all of them, small and great, ver:18. this comes under none of the Vials but the seventh onely, which comprehends within it the time of the New Jerusalem, the time of rewarding the dead and living Saints.

4 Upon the seventh Angels sounding there are lightnings, and voyces, and thundrings, and an earthquake, and great hail, ver. 19. This is peculiar to the seventh and last Vial, and answers to the plague of it almost verbatim, Revel. 16. 18, 21. Therefore I say, the seventh Trumpet is contemporary with the seventh Vial, and no other. The matter of the Objection is therefore a mistake.

2 For the ground of it, which lyes in these words, *Thy wrath is come.*

Ans. This wrath is not to be understood of the wrath of all the Vials, but onely of the last, which because it shall be the greatest wrath, hath an emphasis put upon it, *Thy wrath*, as if Christ had never been angry till now, that is, comparatively the former wrath was but a Flea-bite to this. Hence (which confirms our sense) the day of the seventh Vial (which is all one with the Battel of Armageddon) is called the day of Christs wrath, Psal. 110. 5. The fierceness of the wrath of Almighty God, Revel. 19. 15. The day of vengeance, Isa. 63. 4. Of indignation, chap. 66. 14. The great and terrible day of the Lord, Joel 2. 31. Mal. 4. 5. all confirming this, that this dreadful time of the Lambs wrath doth more properly relate to the last Vial onely, than to all the Vials in general.

From all the three former Conclusions put together, I make up this, viz, That the day of the Witnesses killing

must in all likelihood be already begun, and not much more than begun. For sith from our first Conclusion, their rise must be concurrent with the end of *Daniels* 1290 days, which beginning from *Julians* time, expire A.D. 1656. as see *Generation work*, part 1. p. 51, 52, 53, 54. And sith from our second Conclusion, their killing must be a little before *Romes* ruin, which (for what I have said under our first) doth in a manner contemporise with the other. And sith from our third Conclusion, their killing must be under the *Third Vial*, which is manifest from our discourse upon the Vials, to be the Vial we stand under at present. I therefore from the whole conclude, That this black day is in all probability begun, and the Witnesses do at this present time lye dead.

Hence it is a thing we must expect, that yet a little while, until this cloud is toward blowing over, the work of *Christ* in the world will go on but heavily, for there is reason for it (as I shall shew anon) that within the day the witnesses lye dead, though their killing be a particular act, an act restrained to one place onely, yet that the work and cause of *Christ* in general, should the greatest part of that day labour under a Cloud.

SECT. VI.

THe *Beast* killing the Witnesses, the Text tells us is the *Beast* ascending out of the bottomless pit, ver. 7. of which *Beast* I have discoursed upon the Vials, p. 97, 98, 99, 100. where this *Beast* is proved to be the *Roman Civil and Ecclesiastical State*, or the *Antichristian Magistracy and Ministry*, both laying heads together, and joyning hands to kill the two Witnesses of *Christ*, viz. The true *Magistracy and Ministry*.

And here it is observable, that *Antichrists Magistracy and Ministry*, though two, yet are called but one *Beast*.

as also *Rev. 13.* last, *One* number is assigned to both the *Beasts*; whereas the *Magistracy* and *Ministry* of *Christ*, take them in the *time* of their *Prophecies*, when they are *killed*; or when they *rise*, they are still *two*, and spoken of in the *plural* number. What may be the reason hereof? *Ans.* *Christ's Magistracy* and *Ministry* keep their *powers distinct* and therefore they are *two*; *Antichrists mix* their *powers*, and therefore they are *one*. That *Magistracy* and *Ministry* therefore, which *weave* and *intermix* their *powers*, making and using in a manner but *one sword*, whereas they should do *two*, are neither of them *Christs*, but both the *Limbs* of *Antichrist*; nor are they in the account of the *Holy Ghost witnesses*, but *beasts*, who calls them so, *Rev. 13.* yea layes down this as the principal character of the *two Beasts*, that notwithstanding they were *two*, yet did the *one* exercise the *others power*, for the *second Beast exerciseth all the power of the first*, *vers. 12.* Now though the *power* of a *Beast* is ordinarily stronger then the *power* of a *rational witness*, yet by how much the *rational creature* is more *honorable* then the *sensitive*, by so much are *those* in whom the *witnessing power* remains, more *honorable* then those, whose *power* is only the *power* of *Beasts*.

SECT. VII.

AS touching the *Nature* of the *Witnesses death*; we are not to conceive thereof as though the same were to be a *corporal killing*, which no way agrees with this *Prophecy*, for,

1 Such as is their *resurrection* and *ascension*, such their *death*; but their *resurrection* and *ascension* is not *corporal*, therefore not their *death*.

2 This *Killing* must be such a *Killing* as that they may in the *time* of their being *Killed*, *lye dead as witnesses*; for
others

otherwise we cannot distinguish their *killing*, from their *Prophecyng*, if we suppose them in both to give *testimony*, and bear *witness* for Christ against the *Beast*; But a *corporal killing* of *witnesses* doth not make them cease to bear *witness*, but rather to bear *witness* in a more eminent manner, as hath been before observed. It is not a *corporal killing* therefore which is here meant.

Quest. What manner of Death then is it?

Ans. A Death (as I conceive) partly *Civil*, and partly *Spiritual*.

1. Partly *Civil*, which shall be a deprivation of the *witnesses*, in a very great measure, if not *totally*, of their *Civil Liberties*, and the *free exercise* of their *Religion*. The godly *Magistracy* shall be put out of office, and so be in no capacity as *Magistrates* to bear *witness*; the godly *Ministry*, by penal Laws have their mouths stopped, and not suffered as *Ministers* of Christ to bear *witness*. This shall be their death, as to the *Civil* part of it.

2. This death shall be partly *spiritual*, and herein (as I conceive) the *blackness* of the day shall principally lye, and not in *Bloodshedding*; for observe, though the *Beast* hath a will to this latter, viz. to kill the *witnesses* *outright*, yet is he not permitted to do it, *vers. 9*. Now this *spiritual death* shall consist chiefly in this, viz. That the *witnesses* shall all this three yeers and a half be so left of God, as that they shall not have that courage that was in the people of God, at the time of the *witnesses* *Prophecies*; who then did not love their lives to the death, but maintained the truth, and opposed the *Beast* with their blood. But I say, now they shall want this courage, choosing rather cowardly to lye down (though stript of Liberty and Religion both) as men quite bereaved of spirit and life, then boldly, as did their famous Predecessors, stand up for Christ, and protest against the *Beast*. And such a day as this, is by far

far a worse day, then to see *Saints killed* with the sword, for whilst it is thus with them, they are *honouring* their Lord and Master, by *hearing testimony*, though with their bloods, but now they are *shaming* of him, yea Religion it self, by deserting their Colours.

And the Reasons why I conceive of the thing after this manner, are,

1 *Because* they cannot in *any other way* be said to *lye dead as witnesses*, which must be, because otherwise (as I have said) there is no *distinction* at all betwixt their *Prophecy* and their *Killing*.

2 *Because* their *resurrection* at the end of the *three dayes and a half*, is by a *spirit of life from God* coming into them; *vers. 11. i.e.* a *spirit of courage and boldness* now to stand up for Christ, and *Protest* against the *Beast*, put into them by God, which before was wanting. Therefore, I say, the *death* here spoken of is not a *corporal*, but *another manner of death*, and the *wee* of the *day* shall lye more in being *forsaken* of God within this time, then in being *tormented* or *martyred* by man.

SECT. VIII.

THe place in which the Witnesses lye dead, is not the whole Papal Kingdom, but some particular Nations, or some one of the ten Horns.

The Reasons are,

1 *Because* (as our German Author in his Cl. p. 73. hath well observed) they are said to *lye dead*, not in the *streets of the Great City*, in the plural number, but in *the street*, in the singular, *Rev. 11. 8.* And their *dead bodies shall lye in the street* (in the *marais*) of the *Great City*. Noting, that their *killing* shall be in *one street*, not in *all the Papal Kingdom*.

2 *Because* upon their *resurrection*, the *whole City*, *i.e.* all

all the Papal Kingdom is not *overthrown*, but only a *tenth part*, vers. 13. *And the same hour---the tenth part of the City fell.* Now observe, *There* where the *witnesses lye dead three dayes and a half*, there this time expired they *arise*; where they *rise*, in that place doth the *Papal power* fall before them, upon their *rise*, or otherwise they could not *rise*, for that power would keep them down; so that look how far we extend the *killing* and *rising* again of the *witnesses*, so far must we extend the *ruine* of the *Papal power*, and that in the *very same* hour they *rise*. But now the *Great City* or *Papal power* is not *wholly* destroyed upon the *witnesses rise*, but a *tenth part* only falls; therefore the *rise* of the *witnesses*, and so consequently their *lying dead*, which goeth before it, is not to be looked for *all over the Papal Kingdom*, but in a *tenth part* only. Or thus, we are not to conceive that *all the witnesses* Christ hath within *any* of the *ten Horns*, shall at this time *lye dead*; But Christs *witnesses* only in *one* of the *ten Horns*, the *death* of a *part*, being here put for the *death* of the *whole*, and well may it, considering how *remarkable* this *death* shall be for the *nature* of it.

It would therefore be inquired into, seeing that this is to be but in one tenth part, what part or place that is.

Ans. I have in my Discourse upon the *Vials*, *Vial 4.* affirmed the place to be *Germany*; and I may truly say, that what I then affirmed more *doubtfully*, I am by looking more *intently* upon this subject of the *witnesses*, much *perswaded* of, and *confirmed* in. One reason which swayes with me is, because the Holy Ghost seems to speak of the *place* by way of *eminency*, as being the most *noted* place of the whole *Papal Kingdom*, vers. 8. *The street of the great City*, i.e. the *noted* street, the *Market-street*, or (as I may say) the *Therow-fare*, so vers. 10. *The tenth part of the City fell*, the Original reads the words with an Article, *ἡ δέκατος μέρος τῆς πόλεως*, *That*

That tenth part of the City, i.e. the most eminent, noted part of all the Ten.

Now the place being spoken of by way of *eminency*, it must be understood either in relation to the *witnesses*, or the *Beast* that kills them, that is, it must be either the most *eminent* place for *witnesses*, or the most *eminent* Kingdom belonging to the *Beast*, one of the two. Now take either of these, and it doth not so properly agree to any place in all *Europe*, as *Germany*; for,

1 In respect of *Witnesses*: Our Question now is not, where at this present day are most *Witnesses*; but the thing we must look after is, what place that is, which through all the time of the *Beasts* reign, hath been the most noted place for *Witnesses*, and there must we fix our Standard. Now that is *Germany*, which in this respect (until at this present day) hath ever excelled all the *Nations* in *Europe*. The *Witnesses* there began to appear for *Christ* openly against the *Beast*, before the year 500, against whom suddenly after was raised a most bloody persecution by the *Beast*; which persecution is the highest I can find in any History, that was made (to speak properly) by the *Beast*. Notwithstanding this persecution, the *witnesses* (as Ecclesiastical Writers affirm) grew and increased, and, like fire in a thatch, spread themselves over *Germany*, and neighbouring Countries. Yea from that day to this, there ever have been more or less *witnesses* standing up, and sacrificing their lives for the cause of *Christ*, against the *Beast*, in *Germany*, so that *Germany* it hath been in a manner the *Seed-plot* of truth, and the very *Nursery* of *witnesses*; throughout all ages.

2 Look upon it in respect of the *Beast*, and it is also the most noted place, and above all, deserves to be called the street, that tenth part by way of *eminency*, being indeed the principal street of the great City, the first horn of the *Beast*, the chief Kingdom of the fourth Monarchy, as under *Antichrist*, as saith my worthy German Author, in his Cl. p. 78. giving these three Reasons for it.

- 1 *Because It is called the Roman Empire.*
- 2 *Because It is, as it were, a figure and Image of the old Roman Empire, having seven Heads, in regard of the seven Princes Electors, and ten Provinces, in respect of the ten Circles into which it is distributed.*
- 3 *Because The Head of the German Empire hath still the name of a Roman Emperor, and hath the pre-eminence above all other Kings adhering to the Papal State.*

And truly, when I cast mine eie upon what hath about half a year, or three quarters of a year ago been done in *Germany*; and also how the *Saints* there seem, at present, bereaved of life, lying down and couching under their burden, it appears to me, the time, place, and thing compared together, to be more than an ordinary dispensation.

And farther let me say, Though the *Saints* there at this day seem to have lost that noble spirit that was in their *Ancestors*, who for Christs sake loved not their lives unto death; yet surely, this consideration, That they are the Children and Off-spring of those famous blessed *Witnesses*, who with undaunted resolution appeared for Christ, when our Fore-fathers, yea, and the whole world wondered after the *Beast*, should not a little draw out the Bowels of our compassion towards them.

Notwithstanding what I have said of *Germany* as the place, yet let me add this in the conclusion, that I conceive withall, that the condition of the people of God in other places, will not be so prosperous, but a cloud will be upon them, their comforts and expectations, a great part, if not the greatest of this time; for though the thickness and blackness of this cloud is to hang over *Germany*, yet may it not be thought, but that so great a cloud will cast a shadow further, and thereby afflict, at the same time, though not in the same measure, the people of God elsewhere.

And

And indeed, it is very reasonable to think it should be so; for if when but a member suffers in the natural body, all the members suffer with it; then surely, when not a member onely, but a principal part of the mystical Body lies under so sore a pressure as the body of Christ never before lay under, cannot we think the other members should at that time have such cause of rejoycing, as those who feel no smart at all. How could there then be a sympathy in the mystical body?

Nay, it is not onely reasonable, but a thing of great concernment, and special use it should be so; to the end, the other members by feeling smart and anguish, from a few onely of the scattered drops lighting upon them, might hereby be made the more sensible of the condition of their fellow brethren, who lie under the furious rage of the tempest; and also might from hence be stirred up to cry aloud to the Father of Mercies, for their poor Brethren, who now being thunder-struck, have for the present neither sense, nor life in a manner, and so cannot cry for themselves.

SECT. IX.

Two things we have in an *speciall manner* noted by the Holy Ghost, both which concern the *Witnesses*, and are to have their fulfilling within the *three days and a half* of their lying dead.

First, *They of the People, Kindreds, Nations and Tongues, see their dead bodies three days and a half, and will not suffer their dead bodies to be put into graves,* vers. 9. The putting of the dead bodies of the *Witnesses* into graves, notes a corporal death, it being Scripture phrase to put the grave for bodily death, 1 Cor. 15. 55. 1 King. 14. 13. 2 King. 22. 20. This would the Beast do, but he is *hindred*.

Here a Controversie ariseth, *Who these People, Kindreds,*

dreds, Nations and Tongues should be. Some will have them to be the *Popish party*, some, a *reformed people*; if the one, the act is an act of *dis-favor*, if the other, of *favor*.

Both these opinions you may see, with the reasons of either, laid down by Mr. *Woodcock* in his *Treatise of the Two Witnesses*; who himself is for the first, that they are the *Popish party*. To bring here the Arguments on both hands to the *Touchstone*, would be more tedious than profitable, in regard the thing it self is not a matter of so great moment, but that without any prejudice to all my other Principles, there may be an allowance of different conjectures; and therefore, to make a great contention for a little gain, I shall not do it, for it will not quit time and cost.

I shall therefore onely offer to consideration my own thoughts hereof, *viz.* That neither the *Popish party*, nor a *reformed people*, properly so called, or so esteemed by *Christ*, are here meant; but indeed, a *third party*; a party that cannot properly be said to worship the *Beast*, because him they disown; Nor a party that may properly be called a *reformed people*, because Reformation is a thing they have little regard unto: But if you would see them in their proper Character, They shall be persons of a *worldly interest*, or to speak plainly, *pure Statists*, who walking by the rules of *State-policy*, shall neither professedly own the Cause of *Antichrist*, nor *Christ*, beyond these principles. And therefore very emphatically hath the Scripture (as seems to me) set them forth by *people*, and *Kindreds, and Nations, and Tongues*, which as it is a middle name, neither so odious as the name of the worshippers of the *Beast*, nor so honorable, as that of the *Witnesses*; so doth it excellently agree to such persons, whose main design is a meer *worldly interest*; for of such, the great thing in their eye is the good of *Common-wealths*; the

regulating and ordering the affairs of People, and Nations, and Kindreds, and Tongues, and though they may own and favor the cause of Christ, yet will they not appear for it a step farther than will stand with National interests, the good of People, and Nations, and Kindreds, and Tongues. Now such there shall be in the world, in the time the Witnesses lie dead, who shall take notice of the Witnesses slaughter, and have a cast of their eye that way, and by their power so far awe the Beast, as that he shall not satisfy his lusts upon the Witnesses.

Secondly, Besides these, we have another sort of people spoken of, who formerly being such as were tormented by the Witnesses in the time of their prophecy, shall now upon their death be jovial, make merry, send gifts one to another, as hoping they are now delivered from that danger they feared they should sustain by these Witnesses. These are called the dwellers on the Earth, ver. 10. And they that dwell on the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwelt on the Earth. The phrase needs no other interpretation than what we have, Chap. 13. 8. And all that dwell upon the Earth shall worship him, i.e. the Beast, Ver. 14. And deceiveth them that dwell on the Earth; clearly shewing, that the dwellers on the Earth, are the Popish party, such as worship the Beast, and are deceived by him.

These, as well as the other, see the Witnesses lie dead. The difference is the other see them with an eye of care, and some kind of pity; these, with an eye of scorn, and triumph. Hence it is said, that at the Witnesses rise great fear fell on them that saw them, ver. 12. which words relate to these latter sort of beholders, who therefore ver. 12. are called enemies; these at the Witnesses rise shall fear. Why? Because having been tormented by them before, they shall now expect the same again.

The demand and carriage of this latter sort of beholders, set forth by their *rejoycing*, making merry, sending gifts one to another, &c. hath sometimes made me conceive that there should be within these *three days and a half*, a *great calm* upon the Nations, i.e. they should lay aside war and strife, at least, in a great measure, in comparison of what was in the days immediately before; For a time of *tempest and war*, when every man sees his *interest* going to wrack, is not a time of *rejoycing and feasting*, especially with the dwellers on the Earth, who serve no other God, nor mind nothing else, but their lusts and interests, but a time of *howling and mourning*. With all, the *boast of the proud Whore*, Revel. 18. 7. (Of which I have spoken before) seems somewhat to countenance this, for grant her to have *killed the witnesses*, yet if when this is done, her followers were *killing one another*, and her outward strength *tearing it self in pieces*, she should have but *little cause to boast*. But she boasts and that in such manner, as seems to me to argue, that she hath her *enemies*, that before she *feared*, under her *feet*; and her own *strength* also, which before was *broken and divided*, *united*: which two things do wonderfully lift her up, and make her conceit her self (as indeed she is in an outward way) stronger, and more fast in her seat than ever. And as her boasting seems to argue, this general peace should not be till towards the end of the *three days and a half*, for this boasting of hers is the *immediate fore-runner* of her ruin, which comes in upon her inevitably, upon the *witnesses rise*.

And to this its not improper to add the opinion of that eminent Servant of Christ, Mr. Archer, in his *Personal Reign*, Printed A.D. 1641. who speaking of the ten horns giving up their power to the Beast, Rev. 17. 12 & 13, 17. saith thus: 'There is a double giving up of their power to the Beast spoken of, though yet they may seem but

one, but will be found of him who ponders them; as two
 diverse and several times. For in the former its only
 said they had one mind to give their power to the Beast;
 i.e. (saith he) they were at that time; all alike ignorant
 and superstitious, and so the Papacy easily deceived
 them: But in the latter place its said, God put it in-
 to their minds to agree, and do it, i.e. at this time they
 were not all alike, some of the Kingdoms had light and
 reformation, and had withdrawn from Rome; yet by
 some special over-ruling Providence (in respect of which
 its said, God put it into their hearts) they who had depar-
 ted from Popery, shall revolt and by some agreement or
 Covenant with the rest, all jointly shall again give up their
 power to the Beast. So that (saith he) this all differs
 much from the former, and seems to be a second all
 of the ten Kings, that is, of so many of them as were re-
 volted from the Papacy; and is also appears so to be so,
 because it is made the fore-runner, and the immediate
 fore-goor of Romes ruin. But the former giving up
 was at the beginning of the Papacy. Hitherto the very
 words of Mr. Archer that eminent Witness of Christ, who
 for the testimony of Jesus, dyed in Baile fourteen or fifteen
 years ago, *Perf. Reign*, p. 50, 51.

Now this testimony is the more remarkable, as to us at
 this day, by how much the giving up, *vers. 17.* (which he
 comments upon) follows that remarkable war betwixt
 the Lamb and the Kings of the Earth, which our eyes have
 seen, but the worthy Author lived not to see it. Yet let
 me add this, that I do not conceive with the Author, that
 this giving up of power to the Beast, shall be a revailing
 of all the *ten Horns* to Popish Religion, for the power
 here spoken of, that is given up to the Beast, is a *real power*
 only (that being properly the power of the horns) which by
 way of League or Covenant with the Beast, or those who
 are confederate with him, may be given up to him, and

yet no receiving nor embracing Romish Religion.

From these grounds it is a thing conjectural, that a general peace shall be in that part of the world, commonly called Christendom, within the time of the three days and an half.

My first thoughts hereof were, whilst I considered this 11 Chapter onely, that this peace should be so general, as to take in all those Nations that were formerly under the power of the *Beast*; but since the time I weighed, and compared with the truth of this Chapter, the truth laid down in the 12, and 14 Chapt. it hath been a Question with me, whether that people whom the Holy Ghost sets forth by that Title of the *remnant of the womans seed*, Revel. 12. 17. shall not be excluded from this agreement. One of these two (I suppose) we may conclude upon, that either they shall be excluded, or shall renounce this Covenant with Hell, before the three days and a half are compleatly expired; for the Dragon at the end of the three days and a half makes war upon them. Which of these two will be, time will determine; but being more and more perswaded every day, that Christ is coming on upon his people apace, I shall not cause this little Book to wait to see the issue.

SECT. X.

THe three days and a half fully expired, the dead Witnesses rise again. The thing that sets them upon their feet, is said to be a Spirit of Life from God entering into them, vers. 11. And after three days and an half, the Spirit of Life from God entered into them, and they stood upon their feet, i.e. a Spirit of boldness, and courage, zeal, and undaunted resolution to appear for Christ against Antichrist, whatsoever it cost them that now fall upon them, so that live or dye, having so good

Cause,

Cause, they will no longer be Cowards, and lurch their Courage, but in the name of the Lord into the field they will go, and see whether the *Beast* dare appear against them.

Quest. It will be here worth our inquiry, Whether this Noble Heroick Spirit shall come upon them from God immediately, or whether it shall be wrought in them mediately by some means.

Ans. I conceive, that look as the *killing* of the *Witnesses* is partly *mediate*, being caused by the *Beast*, partly *immediate*, being deserted by God: so shall their *resurrection* also, that it may answer to their death, be; i. e. this *Spirit of Life* which sets them upon their feet shall be wrought in them, partly *mediately*, by some means that shall be used to that end, and partly *immediately*, by Gods accompanying those means with a more than ordinary power and efficacy, for the effecting this glorious work. So that Gods hand shall be much more visible in the thing, than the means it self, though yet means shall be used.

Now as for the means, I apprehend it shall be some *loud call* that shall be given to the *Witnesses* from some *Saints*, from out of some other place, who shall be very sensible of their condition, and shall have it strongly set home upon their hearts, that the *time* is come in which they are to arise. This Call seems to me, to be that *great voice from Heaven*, which bids the *witnesses come up hither*, ver. 12.

Now the reasons why this *voice from Heaven* is brought in *after* their standing upon their feet, and not *before*, may be these.

I Because the *immediate hand of God* in putting life and courage into the *witnesses* to answer their *Call*, shall be a thing (as I have said) *much more* remarkable and visible than the *Call*; and therefore is that named *first*, and the *whole* of their *resurrection* seemingly attributed therunto.

Or 2 Because (which I rather judge) it is very likely that the *call given them* shall be a *continued call*, not a

call to rise *only*, but a *call* to some *higher* work, which work is here set forth by the phrase of *ascending upon Heaven*; which notes thus much to me, that the instruments who shall give the Witnesses this *call*, being themselves a more *refined* people, in which respect their *voice* is called a *voice from Heaven*, they shall not only call upon the Witnesses to arise, but when they are up, follow them still with their *call* to come up *higher*, into that state they themselves are in, therefore they say, *Come up higher*, i. e. shake off all Antichristian defilements, worldly interests, as you have seen us do: and now let us be no longer *two*, but joyn as *one* to ruin the *Whore*, and carry on the work of Christ in the world. Now because this *Call* shall be a continued *Call*, therefore mention is made of it, only in the last and more glorious act, which indeed follows the witnesses standing upon their feet, and the first is omitted.

If you ask me, Who these Instruments shall be? I answer, The same with the Angel of the *fourth Vial*, for what I have said in opening that *Vial*. And further, they shall be that Remnant of the *Womans Seed*, that the Holy Ghost hath characterized, *chap. 12. 17*. Of whom I shall discourse more fully in the two following Chapters,

CHAP. II.

Setting forth yet further the state of the Two Witnesses, within their Prophecyng time, and the time of their being Killed, from Rev. 12.

S E C T. I.

HAVING in the fore-going Chapter treated briefly of the *Two Witnesses*, by way of opening part of the 11 Chap. of the *Revelations*, it will not be impertinent in this, for the farther clearing up of this great truth, to add my own thoughts concerning the 12 Chapter likewise.

This 12. Chapter is on all hands interpreted to be a *Prophecy of the state of the Church, within the time of the Dragons rule, or the time before the rise of the Beast*, and accordingly the things here fore-told, are judged to have their compleat accomplishment within the first 400 years after Christ.

I must confess, when I consider how handsomely following this opinion, we have the whole *Prophecy of the Revelations*, from the time *Jahn* wrote, even unto the time of Christs second coming, consisting of three distinct periods, comprized within three Chapters, viz.

- 1 The state of the Church within the first period, under the *Dragons* rule, Chap. 12.
- 2 The state of the Church within the second period, under the Government of the *Beast*, Chap. 13.
- 3 The state of the Church, under the witnesses risen, from the end of the *Beasts* reign, untill the time of Christs

Second coming (where begins a fourth Period, viz. of the 1000 years) Chap. 14.

I am by this single consideration more inclined to be of the common opinion, as to this 12 Chapter, then by any thing that hitherto I have found laid down for the same, by the Authors and Assertors of it, who urge not this as an Argument, nor indeed can they, because (as I shall hereafter shew) they make application of the 14 Chapter, not to the *third Period*, but another *time*; and as for what is commonly urged, there is nothing in it that I can observe, that has the force of an Argument; but what is founded upon begged principles.

Yet must I also acknowledge, that although this consideration I have now hinted, could I make it out to my self, would sway very much with me, yet hath it the less weight, by how much I cannot satisfy myself, that such a *Tripartite division* of this Prophecy should be here intended. And my reason is, because I find something in this 12 Chapter (which is the Prophecy of the Dragon) running down even into the *time of the Beast*; for the *time of the Beast* doth, yea must begin with the *beginning of the 1260 dayes*, as hath been before proved, Chap. 1. Sect. 3. Now supposing the *time times, and a half*, to be equivalent to the 1260 dayes, yet it is clear from the Prophecy it self, that some attempts are made by the Dragon, after the *time, times, and a half* are begun. As,

1 The casting water out of his mouth as a flood after the Woman, vers. 15.

2 The attempting a war after this upon the remnant of her seed, vers. 17.

Both these things (I say) are done after the *Beast* was come into the world, and therefore may not be applied to the *time of the Dragons rule*, which ceased upon the *Beasts* coming in, he then resigning his power, seat, and great Authority to the *Beast*, Chap. 13.2. If therefore we may ex-

and this Prophecy a little *time* downwards into the *Beasts* Kingdom, after the *Dragon* had surrendered to him, I see no reason why we may not as well *extend* it quite through the *Beasts* Kingdome, for the former order, yea and the common method too, is as much broken by the one, as by the other. Nor indeed can I see, unless we come downwards to the *expiring* time of the *Beasts* Kingdom, where a people, after the 1260 *dayes* were begun, will be found, that had (rightly interpreted) these two Characters upon them, that the *remnant of the Womans seed*, which the *Dragon* makes war upon, are described by.

And as these *Considerations* have gravelled me as to that *opinion* which makes *application* of the things here foretold to the *time* of the *Dragons* rule: So by other *Considerations* I am induced to think that the *Prophecy* of this Chapter doth bring us down to the *very end* of the *Beasts* Kingdom, the *expiring* time of the 42 *months*; and that indeed the last verse of this Chapter, being joyned to the first of the fourteenth, and so descending, we have in these two Chapters alone (the thirteenth being cut off) all the *store* said *three Periods*. 1 That of the *Dragon* and the *state* of the Church within that Period, set forth in the five first verses of this 12 Chap. 2 That of the *Beasts* 42 *months*, or 1260 *dayes*, and the *state* of the Church within that time, from vers. 6. to the end. 3 That of the *Witnesses* risen, or the *state* of the Gentile Churches from about the time of the *Witnesses* rise, until Christs second coming, Chap. 14.

And according to this method, as this 12 Chapter, and the 14 linked together, do run *parallel* with the whole of the 11, which treats of the *Witnesses*; so this 12 Chapter alone runs *parallel* with so much of the 11, as brings us to the end of the 1260 *dayes*, only some things handled there, are omitted here; and some things omitted there, are handled here; both together making the *Prophecy*

plecy of the *Witnesses* Prophecy and Killing-time compleat.

And farther, as so much of the *Prophecy* of the 11 Chapter, as refers to the 1260 *dayes*, joyned to, and compared with this 12, makes the *Prophecy* of the 1260 *dayes*, or second period, so far as the same respects the *Witnesses*, compleat; so that which follows in the 11 Chap, after the 1260 *dayes* are expired, joyned to, and compared with Chap. 14. makes the *Prophecy* of the third Period, or the time from the *Witnesses* rise till Christs coming, full and compleat also. But now because the things done throughout the second Period, have a special relation as well to the *Beast*, as the *Witnesses*; which *Beast*, though named, Chap. 11. 7. and his time of continuance also spoken of, vers. 2. had not been as yet particularly described (the Holy Ghost hitherto having been chiefly intent to set forth the condition of the *Witnesses* and *Woman*) that therefore the things concerning this *Beast* might neither be passed over in silence, nor brought in promiscuously with the other, which would have bred confusion, the Holy Ghost passing over this ground again, and bring come to the end of the 1260 *dayes*, makes a breach, by dis-joyning the 12 and 14 Chapters, to make way hereby for a description of that *Beast*, which in a more secret manner acted by the *Dragon*, should rage and make war against the Saints, causing them hereby to continue in the Wilderness all the 1260 *dayes*; telling us what manner of *Beast* this *Beast* should be, whence he should receive his power at first, what he should do with it, and how long. That the *Dragon* who was openly worshipped before, should in a more secret way be worshipped still under him, &c. These things with many other particulars relating to this *Beast*, being handled, as it were, in the nature of a digression, Chap. 13. there is a returning again Chap. 14. 1. to that point where the discourse was broken

ken off, which now is carried on without interruption to the end, and the time of Christ's coming.

The result of all in brief is this; That the 12 and the 14 Chapters, are but a more full repetition of the 11, and that in these two Chapters joined together (leaving out the 13.) we have all the three Periods from John's time until Christ's second coming, viz. The Period of the Dragons rule; the Period of the Witnesses in sackcloth, or the Woman in the Wilderness; the Period of the Witnesses risen, completely and orderly handled. And that the 13 Chapter is no other, but a going over again (for the clearing up another subject referring to this time) the second Period, bringing us down the third time to that point, which twice before, once Chap. 11: and again in the repetition Ch. 13, we are come unto. In a word, that the last verse of the 12 Chapter, and the first of the 14, are in time and order immediately to follow each other; and therefore the appearing of the Lamb upon Mount Zion with the 149000 to be the immediate consequent of; and indeed a thing caused by the Dragons attempting a war: at the very end of the 42 months, or 1260 days: upon that holy remnant of the Woman's seed.

And indeed, according to this method (leaving out the 13 Chapter, which is a Prophecy more relating to the Beast, than the Woman) we have in the 12 and 14 Chapters excellently set forth the threefold state of the Woman, or true Church, according to that threefold Period she passeth through, from the time John wrote this Prophecy, until Christ's second coming. We have the Woman walking in her Primitive purity, clothed with the Sun, having the Moon underfoot, on her head a Crown of twelve Stars, Chap. 12.1. This was the state of the Church within the first Period before Antichrist crept in. In this estate, she is persecuted by a Great Red Dragon, ver. 3. i. e. by the Pagan power of the Roman Empire.

2 We have the *Woman in the wilderness*, vers. 6. to the end. This is her *second state*, after Antichrist was come forth, and had placed himself in the Temple of God; then the *Woman*, the true Church withdraws, retires her self into a corner. In this *estate* she suffers by the *Beast*; and towards the *end* of it is persecuted again by the *Dragon*. What this *Dragon* is, and how different from the former, I may shew hereafter. 3 We have the *Woman come out of the wilderness again*, and triumphing, being now delivered from the *Beast* and *Dragon* both, treading these her enemies under feet: This is her *third state*, and is set forth *Chap. 14.* which (as I have said) is but a continuation of the *Womans History*, from the point of time where the *12 Chapters* ends, until Christs coming.

This Method, as it doth not, so far as I am able to discern, infer any absurdity; so doth it not a little conduce to the clearing up the whole of these four Chapters (which appear to me to be the most knotty peece to carry a right Method through in this Book) yes; and many other Apocalyptical Mysteries depending upon these; and farther doth help us to the knowledge of some useful truths; which lye obscured and buried through a mistaken order.

And indeed when I consider, That as *Chap. 11.* presents us with two myttical numbers, one of *1260 dayes*, the other of *three dayes and a half*; so also doth *Chap. 12.* with *1260 dayes*, vers. 6. and a *time, times, and a half*, vers. 14. how that in either Chapters betwixt these two *times*, mention is made of a *War*; and farther, how that as the *Witnesses*, *Chap. 11. 9.* within the *three dayes and a half*, have the People, Kindreds, Nations, and Tongues befriending them; so likewise the *Woman*, *Chap. 12. 16.* within the *time, times, and a half*, hath the earth befriending her; I say, when I have considered this, I have sometimes wondred that none should attempt a way, to make these two, which carry so great a likelihood, to run parallel;

but should without any farther inquiry, conclude the 11 Chapter to bring us down to the end of the Beasts reign, yea lower, and yet the 12 Chap. to bring us but to the beginning.

SECT. II.

BESIDES our grounds laid down in the former Section, that which yet further prevails with me to decline the common-road, is, *that I cannot upon a rational account satisfy my self, that the time, times, and a half, should be the same with the 1260 days*; and in case a flaw be found here, all that is or can be said for the general Tenent will amount to nothing; for if the *time, times, and a half*, be a *distinct number*, and not to be interpreted of the 1260 days; then of necessity cannot the things spoken of in this Chapter, be *appliable to the time of the Dragons rule*, or any time before the Beast arose; but must be brought down much lower, into the time of the Beasts Kingdom.

Now that the *time, times, and a half*, should be a number *distinct* from the 1260 days, appears to me upon these Reasons.

1 Because the different expressions used of the woman's abode in the wilderness the first and the second time, argue them not to be one and the same, but two distinct numbers; for,

1 Of her first going into the wilderness, the 1260 days, it is said, v.6. *The woman fled into the wilderness where she hath a place prepared of God.* Of the second, the time, times, and a half, it is said, *She fled into her place*, v. 14. as seeming to intimate her having been there before.

2 Of the first, it is said, *They should feed her*, ver. 6. noting a feeding by instruments and means; she should have

have the enjoyment of Instruments, Means, and Ordinances, though in a low and *mournful* condition all this time. Of the *second*, it is said, *She is nourished*, ver. 14. noting that God by some *immediate way* of working would all this time keep a principle of grace alive in his, though they should lye as dead; taking little or no food outwardly, by Instruments, Means, or Ordinances.

2 *Because* the Dragon by the war in Heaven being cast down to the earth, is said to have *great rage*, ver. 19. because he knoweth he hath but a *short time*: But if this war in Heaven were at the *beginning* of the 1260 days, as holds the common opinion, which makes application of this to *Constantines war*, he should then have a *long time*: If after they were begun, then must the *time, times, and a half* which are the consequent of this war, be a distinct number from the 1260 days, which is the thing I am proving.

And certainly the calling of *the time, times and an half*, a short time, must be with respect to the fore-mentioned time of 1260 years, which was a *long time*; and if so, then will it follow, they cannot be *one* and the *same* number.

3 *Because* the first going into the Wilderness, is *leisurely*, by *degrees*, as the Beast by little and little crept in, being not so much a forced act, by outward violence offered to her, as a voluntary act, the woman retiring her self into a corner, that so by a separation she might be kept pure, and free from the defilements of that Beast the law now rising. But the *second* is on the sudden, and she is forced to it by the exasperated rage of the Dragon; and therefore she hath given to her *two wings of a great Eagle*, v. 14. to note her *quick* and *speedy flight*, lest she should be destroyed by the serpent.

4 *Because* upon the womans first going into the wilderness the earth was no friend to the woman; but rather

ther the Barbarous Nations, invading the Roman Empire, did prove her Enemy, by aiding the Beast, and giving their strength to him. But now upon this second going into the wilderness, the earth is the woman's friend, and swallows up the flood the Serpent casts out of his mouth, to cause the woman to be carried away therewith, vers. 15. 16. agreeing to that chap. 11. 9.

These things added to the former grounds and method, perswade me to think, that the *time, times, and an half*, ver. 14. are not the same with the 1260 days, ver. 6. but a distinct number, and in a word, the very same with the three days and a half, Chap. 11. 9. signifying three years and a half; a time notes one year, times, in the plural number, two years, half a time, half a year; in all three years and a half; and to put a time for a year, is as well Scripture phrase as a day for a year, as Dan. 4. 23. It is said of Nebuchadnezzar, he should eat grass like Oxen till seven times should pass over him, i. e. seven years.

SECT III.

Against this it may be objected. This cannot be, because, the war spoken of here which precedes the *time, times and a half*; and that war Chap. 11. which precedes the three days and a half, are vastly different.

1 That war against the Saints is headed by the Beast, but this by the Dragon.

Answer. This difference will be none at all, let but this be considered, that Chap. 11. speaks of the state or power acted by the Devil, but Chap. 12. of the Devil as acting that state or power. If this Answer be not sufficient, let that shall observe our future discourse, may find a farther, and more full.

2 Is that war, chap. 11. the Beast overcomes, becau
this

this, is overcome, and the Dragon cast down.

Ans. True, the immediate success and issue of the war, chap. 12, is the vanquishing of the Dragon, and casting of him out; but yet the conclusion of the day is, the subtil Dragon, though cast out to the Earth, finds a way and means to persecute the Woman, and to drive her into the wilderness, notwithstanding immediately before she had vanquished him, and cast him out, vers. 13. And when the Dragon saw that he was cast unto the Earth, he persecuted the woman which brought forth the man-child. Vers. 14. And to the woman were given two wings of a great Eagle, that she might flee into the wilderness--- In conclusion therefore, the Dragon (or the Beast acted by the Dragon) overcomes, and so, as to drive the woman upon this War into the wilderness, and that for a time, times, and a half; which is no contradiction at all; but rather a more full opening of that war, which is hinted chap. 11. 7. as the immediate forerunner of the three days and a half. Onely the Witnesses victory at first over the Beast, is passed over in silence, chap. 11. and the Beasts overcoming and killing them, the thing expressed; but chap. 12. their victory over the Beast is recorded first, and yet afterwards his persecuting of them, and driving them into the wilderness, for a time, times, and a half, or three days and a half.

If now the Question be put, What war I conceive this to be?

Ans. I judge it to be the war made by *Gustavus Adolphus* in Germany, which war for the remarkableness of it, hath been by many accounted the pouring forth of a Vial; but though (for some Reasons I have given in opening the Subject of the Second Vial) it could not be so; yet was it as remarkable under another consideration, namely, as it was a forerunner of the Witnesses being killed. The Reasons of this my conjecture are,

1 Because

1 *Because* the time of this War agrees exactly to the time of that War, which is the forerunner of the death of the Witnesses; that War is a war in the finishing time of their testimony, that is in the last 60 dayes or years of the 1260. which properly is the concluding time of their testimony; Accordingly this War made by *Gustavus Adolphus* fell out within that time.

2 *Because* this War must be supposed to be such a War as shall be headed by some eminent Christian Head on the one side, raised up, and acted by Christ; which Head is therefore represented by *Michael*, i. e. Christ himself who acts him; and the principal Head of the Beast on the other, set on, and acted by the Devil, and therefore represented by the *Dragon*. Now this can be applied to no other War, so aptly as to the German War; for where hath there ever been, since the first rise of the Beast, the like, viz. of a War betwixt him, and the Professors of the true Religion, headed by the Beast himself of the one side, and a religious godly Prince of the other?

3 *Because* this War which precedes the killing of the Witnesses, must be such a War, as shall have great acclamations of Saints going along with it, and great expectations founded upon it, and that both as touching their deliverance from Antichristian bondage, and also concerning the setting up of Christs Kingdom by it: Therefore they cry, vers. 10. *Now is come salvation and strength, and the Kingdom of our God, and the power of Christ*, i. e. Now the day of our deliverance, of *Babylons* downfal, is come. Now the Kingdom of the Lord Jesus shall bee exalted in the world. O now is the power of Christ manifested indeed. Such was the Swedish War in Germany. It is not yet out of the memory of many of Gods people, what high expectations were raised upon that War, in all the Protestant Churches; How did every eye almost then look for the downfal of *Rome* presently,

Conceiving no other than that that most worthy Prince would be the ruine of the Antichristian Whore? What wonderful triumphs and rejoycings were, there upon the reports of his Victories, by all the godly party within our Gates? And how heavy a load did the news of his being cut off, lay upon the hearts of Gods people every where? Though the Author cannot testifie these things of his own knowledge, his age not serving him to remember things of this nature beyond the sadding news of his death, yet from what he hath read of this good Prince, and the reports he hath had from persons aged and faithful, he supposeth he may assert the thing, and doubts not but many this day alive will witness it.

4 *Because the effect and issue of this War in Heaven, is, the casting down of the Dragon from Heaven to Earth, who yet by this, and partly for rage to see himself cast down, finds out a way to persecute the Woman anew. Accordingly the issue of the Swedish War was this, The proud German Emperor, who before in his pride was lifted up to Heaven, would stoop and buckle to none, is now glad by means of this War, to come down from his greatness, to condescend and stoop to such terms as he can for himself make with the Swede; by which agreement notwithstanding, and partly for madness to see himself made to creep on the earth, i.e. condescend to terms, who thought ever to have sate in Heaven, i.e. rule as absolute Lord over Christs heritage, doing to them what he list, he finds out a way to persecute the Woman, drive her into the Wilderness for a time, times, and a half, i.e. kill the Witnesses for three dayes and a half. So that the Swedish War agrees exactly and fully to this War here mentioned, as the forerunner of the killing of the Witnesses.*

And because the *Witnesses* were by this War to be killed, and every death hath some struglings and girdings that attend it, answerable to that life and strength in the thing

thing killed, that therefore the *Beast* might feel what life and strength is in the *Witnesses*, he himself is almost broken to peeces, at first by this *War*, i.e. by the very strugglings and girdings of the *Witnesses*, whilst he is going about to kil them

Object. But it may be said, more likely our late *War* in *England* should be this *War*.

Ans. I have sometimes thought that this *War* in *Heaven* might comprehend the whole *War* within the last 60 years of the *Beast*; and so take in the *Swedish War*, and our *English War* too; And this I confesse, that in most things this *War* doth carry a likelihood as well to the *English*, as the *Swedish War*: And farther, I find my self much inclining to make this *War*, and the *War* betwixt the *Lamb* and the *Kings* of the *Earth*, *Chap. 17. 14.* (which *War* (as I conceive) points at our *English War*, and no other) one and the same; but this I must also say, that I am more satisfied to look upon them as two *Wars*, both within the 60 years, and the one following the other; And so this *War* to be the *German War* only, and the other betwixt the *Lamb* and the *Kings* of the *Earth* to be the *English War*, yet both to fall within the last 60 years, and to be forerunners of the killing of the *Witnesses*.

And the Reasons why I conceive this *War* to be the *German War* only, and not the *English* also, are,

1 Because the *English War* hath been betwixt Protestants only, but this *War* is a *War* betwixt some eminent Protestant Head on the one side, and some eminent and professed Popish Head on the other, as hath been before observed.

2 Because this *War* being made by the *Dragon*, is not so fidly applicable to any one Nation under Heaven, as the *German Empire*, which is (as I may say) the very Picture of the *Old Dragon*, for the *Dragon* is set forth as having seven heads & ten horns, &c. And there appeared another under in heaven, and behold a great red *Dragon*, ha-

ving *seven heads*, and *ten horns*. Accordingly the *German Empire* (as upon another occasion hath been before observed) consists of *seven Electoral heads*, and *ten horns*, i.e. so many Provinces. The *Prophecy* therefore of this *Chapter*, may without any forcing be applied in part to the *Old Roman Empire*, and also in part to the present *German Empire*, both of them bearing and giving the arms of the *Dragon*. So that by the *ruine* of the old *Roman Empire*, the *Dragon* only changed his *Seat*, forsook *Rome* his old *Seat*, leaving that to the *Beast*, and betakes himself to *Germany*, where the *Beast*, for his willingness to surrender his old *Seat* to him, provides him a new. And indeed there may be these *two Reasons* given of it, why the *Dragon*, who governs the whole *Papal Kingdom*, doth yet betake himself to *Germany*, rather than any other place, choosing that for his *Seat*; 1 *Because* of all the Nations subjected to the *Beast*, none was found so like his old *Seat*, the *Pagan Empire*, as the new erected *German Empire*. 2 *Because* the *Woman* had in a manner for many ages together, taken up her dwelling there, bringing forth children, and sending them abroad from thence into other parts, therefore this old *Persecutor* of the *Woman*, that he might the more trouble her peace, placeth his *Throne* there.

What I have said, is a good confirmation of our method before laid down, that this *Chapter* brings us to the end of the *Beasts Kingdom*, and is not to be limited within the first four hundred years after *Christ*; for having spoken of the *Old Dragon* (or *Roman Empire*) in the beginning of the *Chapter*, and the attempts that he made against the *Woman*, *vers. 3. 4.* and then gliding over almost all the time of the one thousand two hundred and sixty dayes, because that time, as in reference to the *Witness* of *Woman* had been spoken to already, *Ch. 11.* in reference to the *Beast*, was to be spoken to *Chap. 13.* the *Holy Ghost*

comes to speak of the *new Dragon* (or German Empire) and the *attempts* that he in the *end* of this *time* should make against the Woman, and also what should follow thereupon, and so indeed this *second* attempt against the Woman, specially relates to *him*, as the first did to the *old Dragon*. And further observe, as the *old Dragon* about the beginning of the 1260 *days* is vanquished by the Woman, and yet afterwards politickly surrendring to the Beast is too hard for the Woman, and makes her *flie* for the *Wilderness*, for 1260 *days*; So in like manner, the *New Dragon* about the *end* of the 1260 *daies* is vanquished by the Woman, and yet afterwards by policy (like the *old Dragon*) finds a way to get the mastery of the Woman, and make her *flie* for the *wilderness* for a *time*, *times*, and a *half*; or three *years* and a *half*.

Now according to this interpretation of this Prophecy, referring this second attempt of *the Dragon* to the *German Empire*, we see already the whole of this *Prophecy* fulfilled to two things.

1 The *Dragons* attempt to swallow up the Woman, by casting a flood out of his mouth, and the earth preventing him, *vers. 15, 16.* being the same with that endeavor, *Chap. 11. 9.* to put the dead bodies of the Witnesses into graves, and the Peoples, Kindreds, Nations and Tongues, preventing him. This attempt is clear from each place, to be within *the three years and a half*. Whether some attempts that have been made against the Protestants in *Germany* not long since to extirpate them; and the applications that in their behalf have been made by some to the ruling powers of *Germany*, be a fulfilling of this Prophecy, or whether we are yet to expect some more eminent, and noted action than any we have hitherto seen, I cannot determine.

2 Another attempt which shall be after this, and most probably towards the end of the *three days and a half*,

viz. to make war with a remnant of the Womans seed, that shall within this time stand up for Christ in some other corner of the world: But of this more anon.

SECT. IV.

Objecti^on 2. Against our former method it may be objected. That this our opinion supposeth the Woman to be come out of the Wilderness, and afterwards to go in again; and if so, then must the Womans continuance in the Wilderness the first, and the second time, be upwards of one thousand two hundred and sixty dayes, for so long she was the first time onely, vers. 6. and if so, then must the time of the Beasts reign, his treading under foot the Holy City, the Witnesses wearing sackcloth, (which for time are the same with this) be likewise upwards of One thousand two hundred and sixty dayes.

Ans^r. The first Supposition granted, the other indeed will necessarily follow; but that we deny, affirming, that the Woman is here spoken of, as if come out of the Wilderness at this time of the War in Heaven (though indeed in it) and that for one, or both these reasons; either,

First, Because by her great victories, and successes against her enemy, the Dragon, under the noble Swedish King, she seemed in a manner to be got out of the Wilderness, and to have put off her sackcloth, and therefore is spoken of, as if come out, because in appearance for a while she was so, giving check to the proud Dragon.

Secondly, Because the time of her being in the Wilderness after this (though short) yet was to be a more black and dismal time, than all the time before, and she was to meet with sufferings of another kind than ever yet she had;

had; and therefore it is spoken of, as though it were another, and a new time; though yet indeed but a part of the other.

SECT. V.

Objection 3. But it may be further objected, That the former Position and method makes the Apocalyptical time, times, and a half, repugnant to, and irreconcilable with Daniels time, times, and a half.

Ans. 1. It is a known maxim, that Scriptures more dark, are to be interpreted by Scriptures more clear. Now it being confessed on all hands, that John's light is the more clear, we are therefore to make John interpretative of Daniel, and not Daniel of John.

Secondly, Compare Daniel with Daniel, and follow this rule, to interpret that which is more dark, by that which is more clear, and Daniel himself speaks positively to our Assertion. Thrice in Daniel we have the word time or times used in a mystical sense, Dan. 4. 32. Seven times shall pass over thee. Chap. 7. 25. Untill a time, times, and the dividing of time. Chap. 12. 7. It shall be for a time, times, and a half. In the first of these we have little mystery, but the two last have in them much mystery. Now consider, whether it is most likely that we should interpret the two last places in a sense different from the first; or whether are we to interpret them by the first; surely, it is most safe to say that we are to interpret them by the first, not only because the first is the more clear, but also because the first seems to me to be therefore laid down before the other, that it might be a Standard of light to guide us into the mind of the Holy Ghost in the other. If so, then the seven times that were to pass over Nebuchadnezzar, whilst he was to eat grass like Oxen, being no other but seven years, must we also understand the time, times,

and a half, or the *time, times, and dividing of time* of three years and a half, onely, as I have formerly noted;

But thirdly, To come to the places themselves, where the bottom of this scruple lies, which are *Dan. 7.25. chap. 12.7.* I suppose, let them be thoroughly weighed, and it will appear, that the *time, times, and a half*, will as well, if not better, bear our sense of *three years and a half*, then the other which interprets them *one thousand two hundred and sixty years.*

I shall begin with *Chap. 12.7.* and the rather, because the words there opened will help us to the mind of the Holy Ghost in the other.

Now the Question is, Whether are we to understand the *time, times, and a half* in that place, of *one thousand two hundred and sixty years*, or onely of *three years and a half*?

I answer, of *three years and a half*, and that appears upon this account. In *vers. 6.* we have a Question put in Daniels hearing, *How long it should be unto the end of Wonders?* To this Question we have a two-fold answer given; First, A more *dark* Answer, *vers. 7.* Secondly, A more *clear* Answer, *vers. 11, 12.* And observe, either Answer consists of two branches, suitable to the Wonders themselves spoken of, which were to have a *double end*, or fulfilling time. First, A *partial*. Secondly, A *total*, accordingly either answer hath (I say) two Branches. The first Answer, *vers. 7.* hath first, The *time, times, and a half*, as one Branch. Secondly, The *scattering the power* of the holy people, as another. The second, *vers. 11, 12.* hath, First, *1290 days*, as one Branch. Secondly, *1335 days*, as another.

Now that the *same thing*, and not things of a *diverse nature* is pointed at in both these Answers, is clear.

1. Because each Answer consists (as I have said) of *two distinct Branches*.

2. Because *Daniel* (as is clear) puts the *Question the second time*, concerning that very thing that *the first Question* was moved about, and the very reason of his putting *the Question the second time*, is for more light into that answer, which he heard given, but did not understand, therefore saith he, vers. 8. *And I heard, but I understood not*; and therefore puts the *Question again*. The *intent* of the *Question* therefore in both being the same, the *Answer* is to be looked upon as the same also.

3. Because the very *words* of the Lord to *Daniel* before he gives him a second answer, import as much, for saith he, vers. 9. *The words are closed and sealed up till the time of the end*. What words? why, those words *Daniel* asked after, the words of the former answer more especially, for the sealing the words of the *Prophecy* in general, we had before, vers. 4. shewing plainly, that as the *Querist*, so the respondent was still upon one and the same thing, as to say, *The thing, O Daniel, thou inquirest after is not to be revealed untill the time of the end*; yet because thou art so desirous to know, thou shalt have it in a *plainer*, and more *familiar Dialect*, and what that is, the second answer tells us, Vers. 11. *And from the time that the daily sacrifice shall be taken away, shall be 1290 days*, vers. 12. *Blessed is he that waiteth, and cometh to the 1335 days*.

The answer then being *one* and the *same* in both, the thing now to be inquired into is, How or in what sense can we make the *time, times, and a half*, to be one and the same with the *1290 days*?

Ans. We cannot make them *one* and the same in *duration*, for the *time, times, and a half*, stretched out at that length Expositors would have them, make but *1260 days*, which falls short by thirty days or years of *1290*; they must

must therefore be one and the same in *termination*, either terminating and ending at one and the same point; If so, then suppose we take the *time, times, and a half*, for *three years and a half* onely, namely, the *last three years and a half*, of *Daniels 1290*, will the *time, times, and a half* concur with the 1290 in their *end*, as well as if by *time, times, and a half*, we should understand 1260 years; for reckon three years and a half onely, or 1260 years compleat, and make either but to end at the same point, with *Daniels 1290*, it amounts all to one, and the one is as good, and as firm as the other.

Nay, that the *time, times, and a half*, is rather to be understood in our *sense*, viz. for *three years and a half* onely, than in the other, for 1260 years, seems to me upon this account; because the *intent* of the Holy Ghost in the first answer is, not to measure the *length* of the time, how long it should be *until* the performance of those things enquiry was made after, which is done in the second answer; but rather to give some knowledge of the thing, by hinting *two* wonderful remarkable actions, as marks, of which *two*, the first should fall out at the *beginning* time, the last at the *compleating* time of the work. The first mark is the *time, times, and a half*, i.e. The black day of killing the Witnesses, which God in his all-wise Providence had so ordered, and would in his time so bring about, as that, that black day, and the 1290 days should expire together; Or thus, That the rise of the Witnesses at the end of the time, times, and a half, and the first stirring of the *Jews* at the end of 1290 years, should both concur, as it were, in the same point, fall out much about one and the same time.

The second mark (which relates to the latter number, viz. of 1335. days) is the *accomplishing* to scatter the power of the holy people; And when he shall have accomplished to scatter the power of the Holy people, all these

these things shall be fulfilled. Two things ere we can make application of this mark to the number it relates to, are necessary to be cleared up; 1. *Who are meant by this holy people?* 2. *What that scattering is which is here spoken of, and by whom?*

To the first, By the *holy people*, we are undoubtedly to understand the *Jews*, and no other in this place, for the people whose deliverance *Daniel* is here so inquisitive after, are that people of whose deliverance *Daniel* had had a promise made to him, *vers. 1. At that time shall thy people be delivered*— but they were the *Jews*, therefore called *thy people*, i.e. *Daniel's* people, the people of *Daniel's* Nation.

To the second, *This scattering* is not to be understood of their *present dispersed condition*, in which they are a people dispersed and scattered by the Lord himself into all the corners of the earth, for in this state they are not the *holy people*, but a people for the present *rejected* of God, therefore called by God himself in this state *Loammi, Not my people, Hos. 1. 9.* but in the scattering here spoken of, they are considered as the *holy people*, and therefore the scattering of them is called *the scattering of the holy people*; intimating, that this scattering is not their scattering by God, whilst they continue in their *rejected* state; but a scattering by some other, after they come out of that state, and are again the chosen people of God; and indeed, were we to interpret this scattering to be the act of God, then surely (considering the person here speaking, is the Lord himself, as compare *ver. 7.* with *Rev. 10. 5, 6.*) he would rather have spoken in the first person, when *I shall have accomplished to scatter the power of the holy people*, than in the third, when *he shall*.

Quest. *But who then is this he?*

Ans. That proud raging He, viz. the King of the North, spoken of *Chap. 11. 40, 41, 42.* who at the time
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of *Michaels* standing up, which is the time called in the words, the fulfilling time, or rather the concluding time, when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled; shall come raging mad into the Land of *Judea*, where the newly come in *Jews* shall have seated themselves again, Chap. 11. 43. which day shall be a time of such trouble (to that people more especially) as never was upon earth, Chap. 13. 1. *At that time* (that is, when this raging King of the North, spoken of in the close of the former Chapter shall have so distressed the *Jews*) shall *Michael stand up*, and there shall be a time of trouble, such as never was since there was a Nation; by which trouble they shall be scattered, and in a manner broken to peeces, as appears by *Zacharies* description of this day, *Zach. 14. 1, 2, 3.*

In a word therefore, as the *time, times, and a half*, which sets forth the most *black day* of the *Gentiles* is ordered by God so to fall out, as that it is here laid down in the more *dark* answer, as a mark of the *first*, viz. 1290 dayes, which notes the *beginning time*; so the scattering the power of the holy people, or the *Jews black day*, is laid down as a mark of the *second*, viz. the 1335 dayes, or the *compleating time* of Wonders, when (as saith the Text) *all these things shall be fulfilled.*

Now besides that reason that the thing it self carries with it as I have opened it, that what hath been said, viz. That the intent of the Holy Ghost in the first answer, is not to lay down any way, or rule for us to calculate the times by, but rather to give us evident marks, and signs of either time, appears to me for these Reasons.

I *Because* as to the *first branch* of the Answer, namely, the *time, times, and a half*, we have no head of account laid down where to begin them, if we begin them with the beginning of *Johns* 1260, they fall (as we have said) thirty years too short; if from the time *Daniel* saw the

the Vision, above a thousand years too short; where therefore shall we begin them, or how shall we account if we cannot find a Head to begin our account upon? The Holy Ghost wheresoever he intends an account of times should be made up by us, doth either lay down some express Head for us to begin upon, as in the following verses. And also *Dan. 9. 24, 25.* or else leaves us to begin from the time of the Vision, but here we have not the one, nor may we do the other.

2 *Because* the second branch, viz. the scattering of the power of the holy people, is *no number*, and therefore can be no other thing but a mark, *ergo*, must the first likewise.

3 *Because* if the intent of the first answer be to give us any account of the time how long; then considering that this is the main drift of the second answer, it will follow, that either we have *two diverse* accounts laid down in the two several answers, or but *one*; if *two diverse*, how then are the answers the *same*, which we have before proved; if *one* and the *same*, then is there *Tautologie* in the Text.

4 And lastly, This seems to me to be the very reason why the answer was so dark to *Daniel*, that he heard, but understood not, because the force of the answer lay in *figs*, which being not as then things visible, or in being, *Daniel* is confounded within himself, and knows not what to make of the answer.

This being so, that the *time, times, and a half*, are here laid down only by way of *mark*, it will much better agree to our sense, to take the *time, times, and a half*, for *three years and a half*, than to the other which interprets them, *1260 years*; for that which is laid down purely as a *mark*, must not be drawn out at *length*, for then it ceaseth to be a *mark*, and becomes a *rule* to measure by, but must ever be held and accounted for some noted point.

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some remarkable action, by observing which we may learn something else.

This Text being opened, there needs not much to be said to that other, Chap. 7. 25. save only, that as the *time, times, and a half*, are here laid down by way of *mark*; so likewise are the *time, times, and dividing of time* there. The thing they point at is not the *duration* of the little Horns Kingdom, how long it should continue from the time of its first rise, but rather to shew (which who observes it shall find to be the very scope of the place) *when* this blasphemous, raging little Horn, who for a long time together had worn out the Saints, changed times and Laws, should have a period put to his boundless rage and tyranny, which (I say) is set forth, not by measuring the time of his Kingdom, but by hinting (as a mark) a most remarkable action which should be in the very concluding time of it, and indeed prove the break-neck of his Kingdom, and that is the *black day of the witnesses killing*, the end of which day should put a period to his Kingdom, the time of his rage and tyranny; which thing, though a great mystery in *Daniel*, therefore when *Daniel* heard this the second time, Chap. 12. he confesseth that he *understood* it not, yet it is a thing clearly revealed in *John* (as we have formerly noted) *viz.* that the end of Antichrists Kingdom, and the end of the three dayes and a half (the limited time of the Witnesses lying dead) shall fall at one and the same point; and therefore well may the *time, times, and dividing of time*, be laid down as a *mark* to shew when a Period should be put to the Kingdom of the little Horn.

Thus we see that *Daniels time, times, and a half*, is so far from being repugnant to that Exposition I have given of *Johns time, times, and a half*, that indeed rightly opened, we have hence a strong confirmation of it, yea of our whole method; for (as I said at first) if *Johns time, times, and a half*, be not to be understood of 1260 years, but

but of *three years and a half* only, then of necessity must the *method* of this 12 Chapter be, as I have stated it.

If notwithstanding all, any should yet say, That surely it cannot be without something of the *mind of God*, that a *time, times, and a half*, that is, *three years and a half* reduced into *dayes*, and these *dayes* into *years* again, should make the very sum of 1260 *dayes*, or *years*.

Ans. Yes, I am verily perswaded that there is much of the *mind and wisdom of God* in it; but if I may nakedly speak what I think is the *mind of God* herein, I take it to be this, That men when they will be curious (which is a thing the best are prone unto, and as soon taken with as any one snare I know) shall even in the word it self find something to feed their curiosity, whereby the simplicity of truth shall be hidden to them. And indeed whether to go from a certain Prophetical stile, a time for a year, to a new stile, no where clearly found in all the Word, namely, a time or year put for a year of years, only upon this account, because a time, times, and a half, *i. e.* three years and a half, will by this reduction amount to 1260 years; I say, whether it seem not to favour more of curiosity than truth, and might not possibly be by the wonderful wisdom of God so left in the Word on purpose, that truth till the discovering time should come, might be the more veiled; I leave to the Spiritual and understanding Reader to judge.

The result of the whole is, that the Prophecie of the twelfth Chapter is not to be limited to the first period; but brings us down even to the end of the second period, namely of the 1260 years, and consequently the *time, times, and a half*; mentioned vers. 14. is the same with the *three dayes and a half*, Chap. 11. 9.

SECT. VI.

FROM what hath been said, many *useful truths* arise, which confirm us in the things before asserted, upon *Chap. 11.* and also are a good *confirmation* by reason of that sweet harmony of truth it carries with it, of the *method* laid down in this Chapter ; as,

1 That the *three days and a half*, *Chap. 11. 9.* are not the *same* with the *one thousand two hundred and sixty days*, because we have a manifest *difference* here made *betwixt* the *time, times, and a half* (which answers to the three days and a half) and the *1260 days*.

2 That the *killing of the Witnesses* shall not be a *general act*, an act in all places at once, because within the *time, times, and a half*, which is the term of the *Witnesses* lying dead, there is elsewhere a *remnant* of the *Woman's Seed* standing up for *Christ*, *vers. 17.*

3 That the *particular place in which the Witnesses are to lye dead*, is *Germany*, because the War leading to their killing, is in that Land.

4 That the *Witnesses in their killing time* shall be deprived (if not totally, yet in a great measure) of such outward Means and Ordinances as they enjoyed, though in a mournful and suffering condition all the time of their Prophecy, yet notwithstanding shall have a principle of life kept alive in them, by the way of *Christ's* more secret working; therefore it is said of the *Woman* the *1260 days* *they fed her*, *v. 6.* but in the *time, times, and a half* *she is nourished*, *vers. 14.*

5 That the *People, and Kindreds, and Nations, and Tongues*, *Chap. 11. 9.* are such persons who drive on a worldly and earthly interest, for they are here called the *earth*, *vers. 16.* *And the earth helped the woman.*

6 And last, That the *people of God* elsewhere, within the

the time that the Witnesses lie dead, shall have a cloud upon them, and be brought into some straits, for a War is attempted within the *time, times, and a half*, by the Dragon, upon the remnant of the Womans seed, *vers. 17.*

S E C T. VII.

I Shall conclude this Chapter with a word or two of enquiry, as touching this remnant of the Womans seed. Two things concerning them are worthy a search after,

1 What people are here meant by this remnant of the Womans seed, that the Dragon within the three days and a half makes war upon.

2 How, or in what sense we are to conceive of this war made upon this remnant of the Womans seed by the Dragon.

Concerning the first, I shall not presume to determine any thing of this people, any further than the Holy Ghost hath, who describes them by two notable distinguishing Characters, as willing thereby to mark them out from all the people, that within the time of the three days and a half, should be found in the world besides.

First, *They are such who keep the Commandements of God.* By Commandements we are to understand those Gospel-Institutions Christ gave to his people in command upon his Resurrection, so called, *Act. 1.2.* After that he through the Holy Ghost had given Commandements unto the Apostles whom he had chosen.

Secondly, *They shall be such who have the testimony of Christ.* What is that?

Ans. A Spirit of Prophecy amongst them. *Revel. 19.10.* the testimony of Jesus is the spirit of Prophecy, i.e. they shall be a people much looking into the Prophecies of the last times, having a great in-sight into what

God is about to do in the world, and abundance of faith in behalf of the cause of Christ, so as not to fear it, though the same be opposed by all the world, yea, and all the Devils in Hell.

Such a *People*, who shall be *eminent* above all others for these *Characters*, shall be found in the world, at the time the Witnesses lye dead; these shall be as an eye-sore to the *Dragon*, who shall dread some *mischiefe* to arise to his Kingdom from them; and therefore he shall *wonderously* *disfigure*, and lay about him, if it may be to rid these out of the way, as fearing he shall not be secure in his seat whilst they are in the world, and therefore having killed the Witnesses, his next attempt is upon these.

But now as to the second, How doth he attempt them, or what manner of war is it that he makes upon them?

In order to my answer I premise;

1 That that *Dragon* which is the *grand Persecutor* of the *Woman* throughout this Chapter, from whom all her sufferings originally arise, is (according to the Holy Ghosts interpretation, vers. 9.) that *old Serpent*, the *Devil*, and *Satan*; He stands ready to devour the *Childe* as soon as born, vers. 4. He wars with *Michael*, vers. 7. He drives the *Woman* into the *Wilderness*, vers. 13, 14. He casts a *flood* after her to drown her, vers. 15. He makes war after this with the remnant of her seed, vers. 17.

2 That this *Dragon*, *Satan*, being a *spiritual* and an *invisible* enemy, and all the sufferings of the *Woman* until this day, having been ever caused by some outward and visible means; Wee may not therefore conclude that it is by any immediate hand or act of the *Dragon* that the *Woman* suffers, but by some mediate hand; that is, some thing or power acted by this *Dragon*, and made an instrument to serve his design against the *Woman*; therefore is the *Dragon* said in his fighting to make use of *Angels*, or *Instruments*, vers. 7. and also in his fall

hath Angels, or Instruments, falling with him, vers. 9.

3 This thing, or power acted by the Dragon to afflict the Woman, is sometimes one thing, sometimes another; sometimes one thing only, sometimes more than one; accordingly as he hath permission to act this or that thing, and finds that by the acting of one thing, or of diverse, he may best effect his own design of distressing, and if it might be, destroying the Woman, therefore before the Beast comes in, he acts the power of the Pagan Empire; after the Beast is come in, the power of the Beast more in general, but more particularly, the power of the German Empire.

4 That thing or power which is most commonly or properly governed by him, is in a distinct consideration from all other things, or Powers, called by the name of the Dragon. So of all the Powers in the world, the Roman Power in the Primitive Ages goes under the name of the Dragon, vers. 3. of all the Powers subjected to the Beast, the Power of the German Empire, is called the Dragon, vers. 7. 13.

5 Hence it follows, That those attempts made against the Woman, or any of her seed, by that power which the Dragon properly governs and rules, and which is the phrase of the Holy Ghost, used in this Chapter, takes denomination from him, are to be called the attempt or war of the visible Dragon against the Woman; but those attempts which through the subtilty of the old serpent, secretly creeping into, and acting other powers than those, which he properly and commonly rules and governs, and which do not take denomination from him, are made against the Woman, or any of her seed, it is more proper to call them the War of the invisible Dragon.

This ground gained from the manifest truth of the Text, come now to give in my answer, which is;

That I conceive, That as the Dragon throughout this Chapter goes under a two-fold Notion, or considera-

1 The *invisible Dragon*, *Satan*, which is the *Dragon* governing.

2 The *visible Dragon* (in ancient times the *Roman Empire*, in latter times the *German*) which is the *Dragon* governed; so shall there be a *double War* raised against this *remnant* of the *Womans seed*.

First, The *invisible Dragon*, who acts the *visible*, and therefore is before him, shall in the first place attempt a *War* upon this *remnant*.

Quest. But how shall he do it?

Ans. Look how the *invisible Dragon* acts in killing of the *Witnesses*, so shall he act in this. The *invisible Dragon* kills the *Witnesses*, by acting the power of the *visible Dragon*, or the *German Empire*, to do it; accordingly the *invisible Dragon* shall attempt a *War* upon this *remnant* of the *Womans seed*, by acting in an *invisible* way those powers under whom this *remnant* of the *Womans seed* shall be.

Now that such a *War* within this time shall be made upon this *remnant* by the *invisible Dragon*, is clear, because (as I have formerly said) it is a thing both rational, and of great use, That the whole mystical body should come under some measure of sufferings in that time wherein the *Witnesses* lye dead. Now because this *remnant* shall not come into the mouth of the *visible Dragon*, for therefore (as I conceive) are they called a *remnant*, because kept and reserved by God from the mouth of the *visible Dragon*, at the time their Fellow-Brethren are in it; it is therefore necessary, to the end there might bee in this *remnant* a sympathie with their Brethren in their afflictions, that they should within this time have some attempt made upon them by the *invisible Dragon*.

Secondly, The *visible Dragon* shall also towards the end of this time make an attempt upon this

remnant.

remnant, which is clear, because that *Dragon* that kills the *Witnesses*, doth afterwards make an attempt upon this remnant; but the *Dragon* killing the *Witnesses*, was not the *invisible* only, but the *visible* also; therefore the *visible Dragon*, as well as the *invisible*, shall attempt a War upon this remnant.

Quest. But how shall he do it?

Ans. By drawing together the whole, or a principal part of the *Papal* power, whereof the *visible Dragon*, or *German Empire*, shall be chief, to engage in an open War against this remnant, if it may be, to cut them off; but what the issue of this attempt shall be, we shall see presently; in opening the fourteenth Chapter, which (as I have said) follows as the next thing in order after this. I only say here, That this remnant of the *Womans Seed*, shall not suffer greatly, either by the attempt of the *invisible Dragon*, or the *visible*; for observe, it is not said, He made War, but went to make War (*ἀπῆλθε ποιῆσαι πόλεμον*) i.e. endeavoured the thing, but ere the *invisible Dragon*, or the *visible* can do this remnant much hurt, *Christ* steps in, and prevents.

Thus much concerning the twelfth Chapter;



CHAP. III.

Wherein is shewed the state of the Witnesses about, and in the time of their rise, from Rev. 14. opened.

SECT. I.



HE stream of Expositors, as they make application of the things Prophefied of in the 12 Chapter to the first period, or the time before the *Beast* arole; so also do they of this Prophecy that concerns the 144000 to the second period, or the 42 months of the *Beast*, judging these 144000 to be those *Saints* that should in severall places within this time bear witness against the *Beast*; and accordingly they look upon the fulfilling of this Prophecy to be a thing past.

For my own part, as I saw my self constrained (not out of any desire of singularity, but for truths sake) to baulk the *common road*, and seek a new way upon the 12 Chapter: So have I the same constraint lying upon me here, to dissent from the *common opinion*, and seek another. My Reasons are,

I Reason, because this 144000 have their station upon Mount Sion, which noteth a fixed state, Psa. 125. 1. Those which trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever. But the abode of the Church all the 1260 dayes is in the *Wilderness*, noting a moveable uncertain condition, which at that time she is in.

Now as the Church and people of God in time of old

(to whose state doubtless we have here an Allusion) could not be said to be footed upon *Mount Sion*, whilst they were wandering in the *Wilderness*; no more is it proper to say, that these 144000 in the *Churches Wilderness-state*, should yet stand upon *Mount Sion*, yea it seems to me, that this Character is given the 144000, and that in opposition to the *Womans* former state, which was, and for a long time together had been in the *Wilderness*.

In a word, it notes thus much to me, that this 144000 are a *People* whose condition, after once they are gotten upon their legs, shall be *fixed and stable*, and not subject to such *motions and mutations*, as was the *Womans* former state in the time of her *Wilderness-condition*.

2 Reason, because all the time of the 42 months, the waters were subjected to the Whore, who sits upon them, Rev. 17.1. Come hither, I will shew thee the judgement of the great Whore, that sitteth upon many waters; but at this time there is a voice of many waters crying against her, vers. 2. And I heard a voice from Heaven, as the voice of many waters.

3 Because the condition of the Church all the 42 months, the 1260 dayes, is a sad mournful condition, they wear *Sackcloth*, they are under the power of *Babylon*, and therefore hang up their harps, as did *Israel* of old, whilst in *Babylon*, Psal. 137.1, 2. But the condition of the Church at this time is wonderfully joyful, they play with their Harps, Sing a new Song, vers. 2, 3.

4 Because all the time of the 42 months, Christ hath no Throne visible in the world, but the Beast hath the Throne. But at this day Christ hath a Throne, vers. 3. They sung as it were a new Song before the Throne, vers. 5. They are without fault before the Throne of God.

5 Because the Characterising this 144000 by this, these follow the Lamb whither soever he goes, is to me a clear

a cleer intimation that the *Lamb* was now upon his *march* to his *Kingdom* in the time of their standing up, yea had gone a *good step*, so far as many of his first followers had left him, and these only *clave* to him, which is not *applied* to the state of the Church in the *Wilderness*, and that many hundreds of years ago.

6 Because that *preaching of the Gospel*, which immediately succeeds their standing up, cannot without a manifest forcing of the *Text*, be applied to the time of *Waldus*, *Wickliffe*, or any time already past, as will plainly appear when I come to open those words.

7 Because their *standing up* is not until the *very hour* of Gods judgement upon *Babylon* is come, *vers. 7. Fear God, and give glory to him, for the hour of his judgement is come; What hour is this?*

Ans. The *hour* of *Babylons* downfal, whose judgement comes upon her in an hour, *Rev. 18. 10. For in one hour is thy judgement come;* and therefore to shew this to be the meaning, we have a *Herauld* in the next verse proclaiming the news of it, *vers. 8. And there followed another Angel, saying, Babylon is fallen, is fallen.*

For these *Reasons*, and some others, I could urge, I cannot look upon this *Prophecie* as *contemporising* with the *42 months* of the *Beast*, the *1260 dayes* of the *Witnesses* and *Woman*, but rather as a *Prophecie* there to take *beginning*, where the *13 Chapter* leaves us, which is about the *end* of the *time, times, and a half*, with the attempt of the *Dragon* against the remnant of the *Womans Seed*.

And so in an orderly manner things succeed thus. The *Dragon* having killed the *witnesses*, endeavours to rid the world of that remnant of the *Womans seed*, that stand up for *Christ* in some other place.

Now the *Lord Jesus* seeing this, that the *Dragons* rage is such, that he cannot content himself with that *unparabell*

injury offered to him, namely to kill his *Witnesses*, hereby endeavouring to leave him without *witness* in the world ; but because there is yet a *little remnant* in a corner of the world that *stand up* for him to bear forth his name and glory in the world, therefore the malicious raging *Dragon* must design upon them, and labour to root them out : *Christ* hereupon is so mightily *provoked*, and full of *wrath* and *fury*, and so *jealous* for his name, and his bowels do so work for his *remnant*, that he cannot now any longer forbear to behold the cruel rage and insolency of the enemy, but instantly appears (by a more glorious manifestation of himself than ever before) upon *Mount Sion*, i. e. in the midst of his people now come thither, calling together his *remnant* about him, by his presence encouraging them not to *fear* this great and dismal attempt, and assuring them that the *Dragon*, ere he shall have his will upon them, shall beat him out of the field. And here will be the first glorious Rendezvouz in *Canaan*, all done before this day is to be reckoned but the *War* on the other side *Jordan* ; that *War* was with a *part*, the *Lamb* with his followers encountering such only as stood in his way, and hindered his march towards the borders of the *Promised Land*, but this will be with the whole body of the *Canaanites* under conduct of the *Dragon*, who shall fall before the *Lamb*, and his 144000.

So that I say, we are to begin the *Prophecie* of the 14 Chapter, with the *Dragons* attempt against the *remnant* of the *Womans* seed, in the very concluding time of the 1260 *dayes*.

Should I say, That we are to begin this *Prophecy* of the 14 Chapter from about the end of the *Beasts* 42 months, Chap. 13. and that *John* after he had seen the *Beast* acting his part upon the Stage, and now going off, beheld presently the *Lamb* coming up with his 14400, it amounts to the same with the other ; so that whether

we begin from the end of the 12 Chapter, or of the 13: the beginning is stated aright, either falling to be in the very concluding time of the 42 months, the 1260 days. But I rather choose to begin from the *Dragons attempt*.

1 Because by that *beginning* we have (as before we have shewed) in the 12 and 14 Chapters, the *Prophecie* of the *Woman compleat*.

2 Because that *attempt* seems to be the reason of the *Lambs appearance*.

3 Because (as I have also said) the 13 Chapter comes in by way of *digression*, and the *Prophecie* as to the point of time and order, is *compleat* without it.

Object. *Babylons downfal* is spoken of after this *Rendezvouz*, ver. 8. And the *Beasts followers* are afterwards threatned for *worshipping* the *Beast*, his *Image*, *receiving his Marks*, ver. 9, 10, 11. Therefore this *Prophecie* must *contemporise* with the time of the *Beast*.

Ans. This stands upon a supposition, which I deny, viz. That 42 months, is the utmost term of the *Beasts continuance*, and therefore *Romes downfal* must be within that time; whereas I affirm (but shall here wave the proof of it) that the 42 months is only the time allotted the *Beast* to continue a *Tyrant*, raging and tyrannizing over the holy City, the *Saints*, and the *Nations*, and not the time of his continuance, which shall be for some time after this term is run out, within which time *Rome* shall be ruined, and therefore is its destruction mentioned after this *Rendezvouz* of the 144000, and also the *Beast* still, even within this time to his last, shall have many cleaving and adhering to him, who are the persons here warned.

I know not any other *Objection* against this our method, that deserves a particular Answer. Something else
there

there is by some said for the common method, but he that shall observe our following Discourse, will find, that either it falls of it self, as I have stated the thing; or if not, may if he please, gather up that which will be a particular Answer to the thing (possibly) where his scruple lyes.

SECT II.

TWO things from our Discourse in the former Section are evident,

First, *That the Head of this Prophecy, is to be placed above a hundred years lower than the Head of the Vials; And indeed were there nothing else to be urged, yet he that shall but compare the persons and time when the Vials began to be poured forth, with the persons here spoken of, and this time, will find that to be the more early, this the latter; for,*

1 Those that pour out the Vials have a *mixture of fire* with their Sea of glass, *vers. 3. And I saw as it were a Sea of glass mingled with fire,* noting (as Mr. Brightman observes) that though they had attained some degrees of purity, yet was it not such, but still there was a *mixture of fire*, hot jars, contentions, divisions, making of parties even amongst the Reformers themselves. But these here have all their *Fathers name written in their foreheads, vers. 1.* signifying (as I shall shew anon) a high pitch of union.

2 Those that begin the work of the Vials, their chief eminency lies in this, that they were got *clear of the more gross defilements, and idolatries of Antichrist*, set forth under the expressions of *the Beast, his Image, Mark, the number of his name. I saw them that had gotten the victory over the Beast, and over his Image, and over his Mark, and over the number of his name.*

But

But these have attained a *higher pitch* to renounce as well the more *secret defilements* by worldly selfish interests, as the more gross pollutions of Antichrist, which is the thing noted (as I have else-where observed) by their being *redeemed from the earth*, ver. 3.

3 Those that begin the work of the Vials, were a party *redeemed and picked from among the Idolatrous rabble of the Beasts worshippers*; But these are a party picked and redeemed from *amongst men*, ver. 4. that is, from amongst the Reformers themselves. Hence the Song these sing is a *new Song*, that none else can learn, ver. 3. *i.e.* it is a Song that goes in a higher, and more self-denying note, than the Song that was sung when the Vials began to be poured forth; and if we may say there is an alteration in the matter, I conceive it lies in this, the Song sung at this day shall be more *purely Evangelical* than that was; the Song of the Vials is a *mixed Song*, partly of *Moses*, partly of the *Lamb*, something was in that, as well of *Moses* more *dark* administration, as of the *Lambs* more *clear*; But this shall be *purely of the Lamb*, nothing of *Moses*, no *legality* in this Song; but all is of the *Lamb*.

4 That Character of these, ver. 4. *These are they that follow the Lamb whithersoever he goes*, doth (as I have said before) clearly *intimate to me*, that this time is not the Lambs first setting forth, he had been marching before, *viz.* from the first day the Vials began to be poured forth, yea *fighting* before, for the *fight* between *Michael* and the *Dragon*, chap. 12. and that betwixt the *Lamb* and the *Kings of the Earth*, Chap. 17. do both *precede* this time; by consequence therefore this must be *below* the *Head* of the Vials, for the *Lamb* began not his *march* till the Vials began to be poured forth.

5 *John* sees no *Throne* as yet when the Vials began to be poured out, because *Christ*, as then, was but breaking in upon the world; but now (as we observed before) *John*

sees a *Throne*, noting, that at this day *Christ* hath gotten some footing in the world, so much, as in despite of them he can, and doth erect a *Throne*. And this consideration will save us an answer to that which seems to lie as an *Objection* in the words, against the thing we are speaking; viz. That this one hundred forty four thousand, at their first *Rendezvous*, have no *Temple*, but those who pour out the *Vials* had, it seems therefore that they should be the lower, and these the higher.

Ans. Though true, no particular mention is made of a *Temple*, but these are onely said to stand upon *Mount Sion*, yet have they that which is more, namely, a *Throne*, and this those who began the work of the *Vials* had not, nor indeed could they then, because *Christ* erects himself a *Throne*, by casting down the *Thrones* of the *Beast*; but this work is done by the *Vials*, and therefore there could not be a *Throne* before.

From the whole it is clear, That the *Head* of the *Vials* is to be placed higher than the *Head* of this *Prophecie*.

1 Hence we have done well to place the beginning of the *Vials*, as we have done in our Discourse upon the *Vials*.

2 Hence that opinion which makes this *Prophecie* to contemporise with the time of the *Witnesses*, and the *Beast*, is disproved, and our former method confirmed.

Should any here ask me a reason why the *Head* of the *Vials* is placed somewhat upwards in the *Beasts* Kingdom, and the head of this Chapter about the end of it.

1 *Answer*, Because the principal work of this Chapter, to do which, this 144000 are raised up, is to smite *Antichrist* in his Civil Monarchical power, thereby to take his Kingdom from him, and to bring the Kingdoms of

of this world under the *Scepter* of Christ ; but now before *Christ* comes to deal with the *Beast* in his *Civil Power*, he deals with him upon another account, namely, of his *encroachments* upon Christ's *spiritual* rights, to recover them out of his hands, as I have observed upon the *Vials*, p. 260, 261, 262.

Now because the *Vials* set forth the whole of Christ's dealing with Antichrist in a way of wrath ; as well his dealing with him upon a *Spiritual* account, as a *Civil*, therefore is the head of the *Vials* seated more upwards in Antichrist's Kingdom, than the Head of this Chapter which is placed at the end of it. This further confirms me, that in my Discourse upon the *Vials*, I have been guided to place the beginning of the *Vials* aright, and in its proper place.

Secondly, Another thing following from our Discourse in the fore-going Section, is, *That this 144000 which stand with the Lamb upon Mount Sion, are not the same with the sealed 144000, Chap. 7.* which also farther appears.

I Reason, Because the sealed one hundred forty four thousand, are sealed by way of preservation against some evill approaching ; but this one hundred forty four thousand are gathered together to do some work for Christ.

2 The sealed 144000. are sealed before any of the *Trumpets* sound ; but this one hundred forty four thousand are not congregated till about the time of the *Witnesses* rise, which is not till the latter end of the *sixth Trumpet*, *Rev. 11. 13, 14, 15.* That the sealed One hundred forty four thousand are sealed before any of the *Trumpets* sound, is clear ;

1 Because the very plagues that they are sealed for preservation against, are no other but the plagues of the *Trumpets* ; The plagues themselves are mentioned, *Chap.*

7.3. Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in the fore head. Three sorts of plagues here are: 1. A plague upon the earth; this is expressly the plague of the first Trumpet, Chap. 8. 7. The first Angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth. 2. A plague upon the Sea; this is the plague of the second Trumpet, v. 8. And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea, and the third part of the Sea became blood, vers. 9. And the third part of the creatures that were in the Sea, and had life, dyed, and the third part of ships were destroyed. 3. A plague upon the Trees; this is a part of the plague of the first Trumpet, vers. 7. The third part of Trees were burnt up, and all green grass was burnt up. Now the plagues being the very plagues of the two first Trumpets, it necessarily follows, that this sealing is, in time and order, before any of the Trumpets.

2 Because an expresse command is given to the Locusts under the fifth Trumpet, that they should hurt none but those onely, which had not the seal of God in their foreheads, Chap. 9. 4. A clear Argument the sealing was higher, for the seal was then set upon Gods Servants, and not a thing to be set for future, and undoubtedly the words point us back to that very sealing, Chap. 7. which was before; yet the seventh Seal, which ushers in all the Trumpets, was opened.

The result is, That the One hundred forty four thousand, which stand with the Lamb upon Mount Sion, are not the same persons, neither do they belong to the same time, with the One hundred forty four thousand sealed ones, the one belong to the first times of the Beast, the other to his last; the one are a company sealed at the time of the Beasts coming in, the other are a company congre-

congregated at the time of his going out.

To say, because the one are said to be *sealed in their foreheads*, Chap. 7. 3. the other to have the *Fathers name written in their foreheads*, Chap. 14. 1. therefore they must be the *same persons*, and either Prophecy relate to the *same time*, would have some colour of reason, in case the thing it self, by other substantial Arguments, were first proved, but till that is done, to urge this alone, is to begge the Question.

Nay, could the thing be proved, it would yet be a question, Whether the *Seal*, and the *Fathers Name*, are *one* and the *same thing*? and put case they are, another question will arise, Whether the *end* of sealing be not one thing, and the *end* of writing the Fathers name another? and if the ends be distinct, then may the times also. All this must be thoroughly cleared, before any Argument can be drawn hence.

Now the *Reasons* why the *Congregated ones* are set forth by the number of 144000 which is the number of the sealed ones, I take to be,

1 *Because* the number of 144000. were the *Lambs chosen number* formerly, and therefore they are the *chosen number* still.

2 *Because* One hundred forty four thousand were the *number he went off the stage with*, when for a time he gave way to the *Beast*; and therefore they are the *number* which now (the *Beasts time* being out) he comes on with again.

As for any *Mystery* in the *Number it self*, it doth not appear to me that there is *any*, the use of this number, Chap. 14. being with allusion to the same Number, Chap. 7. and as for any *Mystery* there, I can see none, save onely that *Twelve times twelve* (that being the way of numbering there, twelve, which is a definite number being put for an indefinite) makes up One hundred forty

forty four, and therefore so many *twelve thousands* are called one hundred forty four thousand.

SECT. III.

THE former things premised, to the end wee may know where we are, I now come to the *matter of this Prophecy*, which sets forth the *state of the Church*, within the *third period*; i. e. from the *ending of the Forty two Moneths*, the *One thousand two hundred and sixty days*, until the *beginning of the One thousand years*.

My intent as touching it, is not to carry an exposition through the whole, examining as I go each particular passage, with the minds of Writers upon it, that being a work which would prove tedious to my self, and possibly to the Reader, but onely to give my own thoughts, as touching some things that are of more general concernment, and will be of more special use.

I shall sum up all within the compass of these four things;

1 Who these one hundred forty four thousand shall be,

2 The cause and manner of this glorious Rendezvous, and the state or condition this 144000 upon their first congregating shall be in.

3 The excellent distinguishing Characters of them.

4 How the work shall go on, after once it is put into their hands.

As touching the first, *Who this one hundred forty four thousand shall be*; I answer, They shall be the *Gentile-Saints*; My Reasons are,

1 Because they are the remnant of that *Womans seed*,

that within the first period was persecuted by the *Pagan Roman Dragon*, and afterwards in the second period by the *Antichristian Dragon*; but these are no other but the *Gentile Saints*.

2 Because they are such as the *Antichristian German Dragon* in the expiring time of the 1260 dayes shall raise a war against; but they are the *Gentile Saints*.

3 Because they are such, who within the time that the *Witnesses* lye dead, before the 1260 years are fully expired, are eminent for keeping the *Commandments of God*, and having amongst them the testimony of *Christ*: But this cannot agree to the *Jews*, whose coming in is not till afterwards; therefore must be the *Gentile Saints*.

4 Because they are gathered to a *Rendezvous*, and have glorious Characters upon them, and that before the downfall of *Rome*, as will appear, compare vers. 1, 2, 3, 4, 5. with vers. 8. therefore cannot be the *Jews*, whose receiving *Christ* is not till afterwards, but must be the *Gentile Saints*.

Lastly, I say no more, there is nothing in all this Chapter, save a single clause towards the end, that relates to the *Jews*, but the whole hath relation to the risen *Witnesses*, or *Gentile Saints*, declaring how it shall be with them, and what shall be done by them against *Antichrist*, from the time of their rise, untill *Christs* appearance.

As for the 144 000 sealed ones, Chap. 7. I spake my thoughts of them but now, which cannot be applied to any conversion of the natural *Jews*, unless we should suppose some conversion past many ages since; indeed the Text affords some probabilities for this Opinion, the *Angel* that hath the Seal coming from the East, vers. 2. the mentioning the *Jewish Tribe* by name, together with the following description of the new *Jerusalem*. As for that Argument urged by some, from the multitude of all Nations, Kindreds,

Kindreds, People, and Tongues, ver. 9. whom they conceive are spoken of by way of distinction from the sealed company, it proves not; because, should we suppose the Sealed company to be Jews, yet it is clear to me, that the Sealed company relate to one time, the great multitude of all Nations, Kindreds, People, and Tongues to another, and thereby the ground of distinction as to persons is taken away; for if these two relate to two times, then may we by the one understand the Jews, by the other, the Gentiles only, or Jews and Gentiles both. But to pass this, as for the probabilities the Text doth afford us, though I could as much as another incline to the opinion, yet must I say, I am convinced of it, they are but weak, and will in no wise counterpoise our former Arguments laid down to the contrary; yet if a way might be found out to reconcile both, that is, to make this sealing to have a respect to Natural and Spiritual Jews too; to the Spiritual Jews, about the time that Antichrist came into the World, to the Natural, upon the time of his going out; which latter, though their coming in unto Christ be long after the other, yet because they are the elder Sister, are chiefly spoken of, and their Tribes mentioned by name, and the other comprehended under them, it would be a thing very desirable. The doing of this may seem a thing impossible, but yet possibly it is not so; Something looking this way I have very lately had in mine eye, that it will do the thing I cannot say, if it would, I conceive it not meet here to insert it.

Yet for truths sake, to the end the thing in hand may be the more clear, and free from all exception, let us notwithstanding our former Arguments, suppose at present the one hundred forty four thousand sealed ones to be only the Jews, the sealing to note a conversion of that people yet to come; yet will it not therefore follow, that the one hundred forty four thousand standing with

the *Lamb* upon *Mount Sion*, should be the *Jews* also; for there seems to be good reason for it, why in case the other should be the *Jews*, yet that the *Gentiles* here should be set forth by the very same number.

1 The 144000 of the *Jews* are so called, because the *picked and sealed ones of that people*; but these being the *picked and sealed ones of the Gentiles*, may well be set forth by the very same number of 144000.

2 The day in which the 144000 of the *sealed Jews* are so *numbred*, is the *first day* that that People, as a Nation, shall be *delivered* from their bondage, and enter into *Christs rest*. This *Rendezvouz*, we read of *Chap. 11.* is the very *first day* of the *Gentile Saints deliverance* from *Antichristian bondage*, and entering the *Spiritual Canaan* of rest, after that long *Wilderness-condition*, and therefore well may these be set forth by the same number of 144000, with the other.

3 The *Jews* in the day of that Nations coming in unto *Christ*, shall come in a *great multitude*, in which respect it is said of them, *Isa. 66. 8. Shall a Nation be born at once?* therefore set forth by a *great number* of sealed ones, viz. 144000; so likewise the *Gentiles* at the time of the *Witnesses rise* shall stand up a *great multitude*, set forth therefore *vers. 2.* by the *voyce of many waters*, and at the time of *Romes ruine*, which shall be suddenly upon their rise; *John* hears a *voyce of much people*, *Rev. 19. 1. Of a great multitude, of many waters, and mighty thundrings* (arguing abundance of *Gentiles* now come in) *singing Hallelujah, praises for Romes ruine*, *vers. 6.* therefore well may these also be set forth by a *great number*, yea the same of 144000.

4 The *Jews* and *Gentiles*, two Nations, whereof one only had the privilege to be *Gods people* under the Law, the other hath this privilege under the Gospel, being now both by this great confluence of either to *Christ* to be united

united under him as Head and King, and thence forward to have equal Priviledges, may therefore (either of them, being but as two several Bands marching to Christ) one from one corner of the world, the other from the other) be both set forth by the very same number of 144000.

To say no more, the sum of all is, That the 144000, here spoken of, are the *Gentile Saints*.

SECT. IV.

Our second Particular is to inquire into the *cause* and *manner* of this *Rendezvous*, and the *condition* this 144000 shall be in thereupon.

I For the *Cause*, the *accidental cause* shall be the *Dragons attempt upon the remnant of the Womans seed*, who by making war upon them to do them a mischief, shall do them the greatest good, and himself the greatest mischief that can be.

But the *efficient cause* shall be the *Lambs standing upon Mount Sion*, verſ. 1. And I looked, and lo a Lamb stood upon the Mount Sion, and with him 144000--- This standing upon Mount Sion, we are to understand of *Christs more glorious manifestation* of himself, in his meekness, grace, and love, the precious vertue of his Death and Sacrifice (in which respect he is called a Lamb) to his *Churches* and *People*, where this remnant shall be, and that more generally at this time. He shall make his people generally and wondrously sensible of the greatness of his pardoning love, and how he hath ingaged so far as to become himself a Sacrifice for them; withal assuring their hearts, *That the day is come, that he is to take his Kingdom*, and now all they can do for him in way of requital, is to gather about him and help him, to stand by him in his great work of taking vengeance on the *Beast*, overturning the *Thrones of Kingdomes*; and therefore he calls upon them

them now to quit all earthly respects, and interests, and straight-way to arise, list under his Banner, and if they will but stand to him, though they may have their failings and haltings, yet will not he use martial Law, but lead them, and march before them, with meekness, gentleness, and love. Here is the principal efficient cause.

2 The manner of their Rendevouz, we have vers. 2. *And I heard a voyce from Heaven, as the voyce of many waters* --- the phrase seems to intimate, as if the thing should be by some general tumult, a mighty rushing of waters, a voyce and cry amongst the waters. Now *Waters* in Apocalliptical phrase, and elsewhere, (as I have observed in opening the subject of the third Vial) denote the common people, and in this place it is necessary we so interpret it, because the *voyce of Waters* is distinguished from the *voyce of Thunder*, which John hears afterwards.

And further observe, these *waters* are not the common waters, but they are the *waters of Heaven*, i.e. of the true Church, and its members, therefore the *voyce of waters* is heard from *Heaven*.

Yea further observe, the voice of waters from Heaven is a *great voyce*, for it is a voyce not of a few, but many waters, not ing, that the Spirit now acting shall be general, the cry to arise, general.

There had been a *little rushing of waters* before, a cry of one here, another there; but now, what was before set home upon some particular hearts, is upon the hearts of Gods people in general, and the *voyce of waters* is a great and general voyce, the cry runs on the sudden throughout the Churches and Saints, and all are instantly upon their legs.

3 The state and condition they shall be in upon this their Rendevouz, is set forth in two things.

1 They shall be owned by some eminent Head whom God

God will either raise up among them, or make to appear for them. This Head is noted by the voice of the great Thunder, it being the phrase of the Holy Ghost in this Book to call the common people *Waters*, the Heads and great ones *Thundrings*, Rev. 19. 6. *I heard the voice of many Waters, and the voice of mighty Thundrings, saying, Hallelujah.* It teacheth us thus much, That Christ will raise up some such faithful Instrument to bee his Lieutenant General to lead on this his 144000, whose name shall be as a great Thunder in the world, dreadful and terrible to the Antichristian party.

And whereas it is the voice of but one Thunder, it intimates, that at this first *Rendezvous*, there shall appear but some one noted Head for Christ; but a while after, when the work is gotten a little forwarder, we hear of many *Thundrings*, Rev. 19. 6. i.e. many great Ones, Heads, Rulers, who either wanted opportunity or courage at first, shall now come in, and joyn with this party.

2 They shall begin their march with praises. The Lamb being now upon Mount Sion, his remnant gathered about him, an eminent Head by Christ raised up, and set over them, the first work they do is to sing praises. *I heard the voice of Harpers, harping with their Harps.* The Holy Ghost in these words alludes to the way of praising God in time of Old, when Gods people in their praises made use of Instruments of Musick, and particularly, and as that which was in most common use, of the Harp, Psal. 33. 2. Psal. 43. 4. Psal. 71. 22.

And methinks the first setting forth of the 144000, seems to be much like *Jehoshaphats* march against the children of *Ammon, Moab, and Mount Seir*, 2 Chron. 20. *An infinite multitude of people, and Nations like the sand of the Sea, come up together against Jehoshaphat and Judah.* The noise and rumor of their coming, doth distress the people, but seeking God, the Lord

setting it home upon the heart of *Jehoshaphat* and his people, that the *morrow should be the day of his power*, he would do the work for them, they should not need so much as to fight, only stand and behold the salvation of the Lord; *fear and faint-heartedness* now flies away; they do not consult, whether are we strong, or whether are we weak; how is it possible we should deal with this multitude? But being assured of the Victory, and that the day should be theirs, they begin a March with praises, singing, and rejoicing, before ever a stroke is struck, as if they had carried the Field already. So will it be with this *remnant* at this day, the raging *Dragon* in his wrath and fury comes on gaping upon them; It is a miracle in reason, if ever they *scape* his mouth, but against this, to *bear up* their spirits, they have the *glorious presence of the Lamb* in the midst of them, this doth so wondrously animate them, that in the mouth of danger they fear none, but march on in the very face of the *Dragon*, harping with their Harp, *i. e.* praising and rejoicing, as knowing assuredly: the *Lamb* will manifest his power, they shall tread the *Dragon* under their feet.

Thus much as touching our second particula; from the whole note, *That notwithstanding the Witnesses themselves are undoubtedly, after their rise, to be esteemed a part of this 144000, yet shall the beginning of this glorious company be not with them, but there where the remnant of the Womans seed shall be found, in the Dragon wars against.*

I shall here in the close of this Section adde a word or two as touching *Daniels Stone*, the looking upon this *Rendezvouz* presenting that to mine eye. The first use of this *Stone* we are doubtless to place with the *beginning* of the third *Vial*. My Reasons are,

I Because it being the *Stone* alone that breaks the *Great Image* by smiting him on the Feet and Toes, we

are there to place the *rise* of it, where the *Civil power* of Antichrist, in any of the ten Horns (represented by the ten Toes) is *irrecoverably broken* to peeces. But the doing of this is *begun* with the third *Vial*, therefore with the *beginning* of that are we to place the *beginning* of the *Stone*.

2 Because *Daniels Stone* that *smites*, Chap. 2. and his *Ancient of dayes* that *sits*, Chap. 7. being one and the same, we are to reckon the *rise* of the *Stone* from the *first day* that the *Ancient of dayes* began to sit, and to cast down any of the *Thrones* of the fourth *Beast*. But this work was *begun* with the *beginning* of the third *Vial*, therefore there are we to *begin* the *Stone*.

Now let us look upon the *work* done of *late yeers* under either of these *notions*, either as it is a *breaking of the great Image*, or as it is *casting down* the *Thrones* of the fourth *Beast*, for both are substantially the *same*, and instrumentally wrought by the *Stone*, and hath it not been done by a despised handful, which worldly powers would not have raised up at first, could they have holpen it, nor continued when raised, could they have had their will; but as the raising, so the continuing hath been from God more immediately, than by the endeavour of hands, *i.e.* humane means.

But now observe, as God never doth any *wonderful work*, but in the *beginning* of it, he puts some *death* upon it; so the most *remarkable work* that ever yet was in the world, *viz.* the *Stone smiting* the great Image, is no sooner on foot, but presently, even within that *very Vial* that the *Stone* begins to smite, comes the *saddest blow*, the *blackest cloud* over the *work* of God, that ever one of them the world saw, namely, the *death* of the *Witnesses*, this stops the *work* a while, the *Stone* lyes still, by *lying still* it seems to moulder; In this extremity God ariseth, takes the *Stone* into his hands again, forms it more strongly,

It, by casting out the loose earthly matter, and firmly uniting and cementing the rest, adding withal more matter to it, that so upon its next smiting, it may break in peeces whatsoever stands in its way. This is done in this glorious Rendezvous, of which we have spoken.

SECT. V.

Our third Particular comes now into consideration, namely, to consider of the *Characters* of this 144000;

As for the *several Characters*, we have vers. 3. 4. I have given my thoughts of them already in the Epistle Dedicatory to my late Discourse upon the *Vials*; But what I then wrote being but as the first day-break of light into this Prophecie, and hoping (through grace) that I do now begin to see those things a little more clearly, distinctly, and fully than at that time I did, I shall notwithstanding go over the whole again.

The first *Character* of them, viz. *That they stand with the Lamb upon Mount Sion*, relating more to their condition, than their qualification, I shall be silent as touching it; and the rather, because I have opened it already, Sect. 1. That omitted, we have besides it eight Characters in the Text.

I. CHARACTER. *They have their Fathers Name written in their fore-heads*, vers. 1. i. e. they shall be such who shall know one another by no mark, but only the Image of the Father, the Fathers Name written in their fore-heads. And I take it that this is spoken of the 144000 followers of the Lamb, in opposition to the Beasts followers, of whom we read a little before, Chap. 13. 16. *That they have a mark written in their fore-heads*, i. e. they make up a judgement of persons by some mark given to them, one hath this mark, another that

that *mark*, and men (as well good men as others) all the time of the *Beasts* Kingdome, know one another by *marks*, and such marks as are of the *Beasts* devising. But now when the *Beast* goes off the Stage, and the *Lamb* comes up, all *marks* that formerly men were known by are laid *aside*, and now there is no *mark* to know Saints by, but only this, *The Fathers Name written in their fore-heads*; There shall be no knowledge of Persons, as *Presbyters*, as *Independents*, as *Anabaptists*, &c, any longer, but the *mark*, the *only mark* that Saints shall know one another by, shall be the Image of the Father, *The Fathers Name written in their fore-heads*.

This shall be the *mark* by which Saints in the time of the *New Jerusalem*, when the *Lord* shall be one, and his *Name* one, shall know one another by, *Rev. 22. 4*. His *Name* shall be in their fore-heads, i. e. Grace and Holiness, the *Image* of the Father, shall be so visible in them, that there shall be no need of any other *mark* to know one another by, but all shall be known unto each other by this. The *beginnings* of this shall be very eminent in this *One hundred forty four thousand*, and therefore we have this laid down as the great Character of them.

II CHARACTER. *They sing a new Song which none can learn, but only this One hundred forty four thousand, ver. 3*. The meaning is, This *One hundred forty four thousand* shall go a strain higher in their actings and praises, then the Saints before them did; and for this reason many of the old Singers that sung the first Song, *Rev. 1. 5, 3*, shall not be able to sing this, it shall go in a note too high and spiritual for them.

III CHARACTER. *They are such as are redeemed from the Earth, i. e.* (as I conceive) such only as have obtained to stand loose from *earthly interest*, being persons dead, and delivered from the evil of the honors, preferments,
plea-

pleasures, profits, of this present evill world, which not the Sons of *Adam* onely, but too many of the Sons of *Sion* are plunged in, and overtaken with.

IV. CHARACTER. *They are Virgin-Saints, not defiled with women,* vers. 4. I take this Character to be a Character distinct from the former, though not long since I judged either the same. And yet withall, the difference is no great matter, the former noting redemption from earthly interests and engagements in the general, *i.e.* earthly interests of all sorts, by which men, yea Saints themselves are oftentimes mis-lead, and drawn aside from following Christ; but this latter denotes redemption in a more special kind, *viz.* from *Antichristian interests*, the particular defilements of the whorish Woman; the meaning is, this One hundred forty four thousand shall be a select number of such persons, who notwithstanding for a great part of their time they lived within the verge of that *Idolatrous superstitious age*, in which the whole world went a whoring after the Beast, yet did in that adulterous generation keep themselves Virgins, not committing fornication with the Whore of Babylon, by having any hand in her Superstitions and Idolatries.

V. CHARACTER. *They follow the Lamb whithersoever he goeth, i.e.* They shall be such who from the day they began to follow the Lamb, have ever kept him company in his most difficult paths, through rockie, craggie, thorny wayes; In dangerous paths, where they have been necessitated to put their lives in their hands to follow him; in desolate wilderness-paths, where they have been in a manner stripped bare of all outward comforts and injoyments, yet willing to quit all, rather than leave his company, in paths contrary to reason, flesh, and blood, to their own preferments, interests, &c. such shall these be. And this Character (I take it) is given to them in opposition to those who did follow the Lamb
sometime,

sometime, so long as it stood with their safety, pleasure, honor, preferment, profits, &c. but when in following him they could have these no longer, they will follow him no further, the Lamb may march alone for them.

VI. CHARACTER. *They are redeemed from among men; i.e.* (as before I have noted) a picked party, not so much from the *Antichristian crew* of Idolaters, as the more pure party of the Reformers themselves, they shall be (as I have said) the very cream, the flower of the Reformed party.

VII. CHARACTER. *They are the first fruits unto God, and to the Lamb, i.e.* Either those that God makes more account of, as being more precious in his sight, than of other of his people; for the first fruits under the Law were accounted the most precious, and therefore were set apart, and consecrated to God; or else, (which I rather incline to) these shall be the beginnings of that large Harvest to Christ among the Gentiles, which he is to have after the Beasts time is out; For the first fruits were the beginnings of the Jewish Harvest; Or they shall be in a manner the beginnings of that glorious Kingdom of Christ in the world, which shall break in peeces all other Kingdoms, and stand for ever.

VIII. CHARACTER. *In their mouth is found no guile,* ver. 5. that is, (as I conceive) They shall in a very naked and plain-hearted way manage their whole work, without driving on self-designs, under a vizzard and pretence of serving and setting up Christ, or without acting by the RULES OF STATE-POLICY, which exposeth men to falsehood, dissimulation and guile; no such thing shall be found in this One hundred forty four thousand, or their actings; but they shall without fear or favor let the world know what they intend and design, they are for

for Christs Kingdom, and that the Crown may be set up on his Head; if the Kings of the earth will submit to it, and lay down their Crowns and Scepters at his feet, so it is, if not, they will endeavor to make them. And this I take to be the very meaning of the words, for the reason given in those that follow, *For they are without fault before the Throne of God, i. e.* they shall not dissemble in the business of *Christs Throne and Kingdom*, or they shall not *seek themselves* in the setting up of this Kingdom.

SECT. VI.

THe fourth and last thing comes now to be handled, *viz.* *How things shall go on*, or what shall be done in the world, from the time that this *One hundred forty four thousand stand up*, until the beginning of the *Thousand years*.

There are but two clear Prophecies in all the *Revelations*, that afford us matter for an answer to this Question; 1. That of the *Vials*, Chap. 16. taking in also its explication in the following Chapters. 2. That of the *Witnesses risen*, hinted Chap. 11. vers. 11, 12, 13. enlarged in this 14 Chapter. As for so much as concerns our Question comprised in the first, I have handled that in opening the *Vials*, and shall not here repeat it. What may be collected from Chap. 11. I have given some general hints of it likewise in our first Chapter. All therefore I intend to do at present shall be to take up some few Observations, as lie couched in this Chapter, and will add some little further light than what hath been already brought forth, to the Question in hand.

1 More generally, *The work shall go on with a more swift and irresistible hand than ever formerly*. Now shall not all the means and endeavors that can by the world

or hell it self be used, be able to hinder, but the wrath of God as a mighty over-flowing deluge shall irresistably come in upon the Antichristian ungodly world. This seems to me to be noted in that running and posting of Angels one after another, so soon as ever the work is set upon this Basis, vers. 6. *I saw another Angel flye in the midst of Heaven, having the everlasting Gospel,* ver. 8. *And there followed another Angel saying, Babylon is fallen, is fallen,* Vers. 9. *And the third Angel followed them, saying with a loud voyce, If any man worship the Beast, and his Image, or receive his mark in his fore-head, or in his hand; The same shall drink of the wine of the wrath of God.* Vers. 15. *And another Angel came out of the Temple--.* Vers. 17. *And another Angel came out of the Temple--.* Vers. 18. *And another Angel came out from the Altar, which had power over fire.* The posting of Angels argues the work now to be hot, it runs like fire in a Thatch, every Angel or Instrument makes a quick and speedy dispatch of his work.

2 More particularly, we have these things noted in the following part of this Chapter.

First, *The everlasting Gospel is preached,* vers. 6, 7. *And I saw another Angel flye in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, saying with a loud voyce, Fear God, and give glory to him; for the hour of his judgement is come, and worship him that made Heaven and Earth, and the Sea, and the Fountains of waters.* Five things we have here observable concerning this preaching of the Gospel, which shall be at this day.

1 *The wonderful purity, and simplicity of the Doctrine of the Gospel as now held forth,* it shall be purged from those Antichristian mixtures and devices of men, which tend to nothing else but to corrupt and darken the pure

pure word of the Gospel, and lead souls from the simplicity of the Gospel. Hence it is called the *everlasting Gospel*, because it shall be now preached as it was at first; or all that dross that hath been, and is in the Doctrine of the best Preachers hitherto, shall now be purged out, and that onely which will abide the fire, and shall be everlasting, shall remain.

2 The *matter it self*, that shall be held forth as one principal part of this *everlasting Gospel*, shall be those things which concern Christ, judging the great Whore, and all his enemies; and the setting up of his own Kingdom, calling upon the Rulers of this world to worship the Lamb, throw down their Crowns, and Scepter at his feet; and therefore observe the matter of the Sermon is, *Fear God, and give glory to him, for the hour of his judgement is come, and worship him that made Heaven, Earth, &c.* as to say, the time is come that the Lamb will judge the Whore, destroy the Beast, tremble all ye Nations before him, ye Kings and Princes of the earth be wise, give glory to him, Kiss the Son, worship before him who made Heaven, Earth, the Sea, and the Fountains of waters, lest he be angry, and ye perish in the way, as he is in his march to his Kingdom.

3 The *universal spreading of this Doctrine abroad*, and that as it were in a moment; therefore the Angel, to note the swiftness of carrying it, is said to *fly*, and to shew the universal spreading of it, it is said to be *preached, to every Nation, and Kindred, and Tongue, and People.*

4 The *publick, and bold holding of it forth*; such a spirit shall be upon the Preachers, that they shall not whisper these things, and speak them in private corners; but openly and boldly in the Market-street; yea, in the very faces of the Kings and Princes of the Earth. Hence to note the publickness of it, the Angel is said to *fly in the midst of Heaven, i.e.* openly, in the view of all, and to

note the publickness and boldness both, is said to *proclaim it with a loud voice.*

5 The great measure of faith that shall be upon the Preachers, as to this particular business, that the very time is come in which God will judge the Whore, therefore they cry out, *The hour of his judgement is come.* As to say, Flatter your selves no longer, O ye Papists, sit still no longer, O ye Protestants, with this in your mouths, *the time is not come, the time is not come,* for assure your selves, Christ will now delay no longer, *The hour of his judgement is come.*

Secondly, Romes destruction now comes unavoidably upon her, ver. 8. *And there followed another Angel, saying, Babylon is fallen, is fallen.* The words *Babylon is fallen, is fallen,* are not (as I conceive) to be looked upon as words of faith concerning a work to be done, but rather a Proclamation of a work already done. This Angel is but the Messenger and Herald of those glad tydings, who spreads this news over the Churches and Nations; which what with the greatness of it, the suddenness, and unexpectedness of it, begets such wonderment, and joy, that the whole World in a manner is filled with *Hallelujah's*, Rev. 19.

Thirdly, A serious and solemn warning to all those who shall yet adhere to the Beast, Ver. 9. *And the third Angel followed them, saying with a loud voice, If any man worship the Beast and his Image, and receive his mark in his fore-head, and in his hand. Ver. 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. Ver. 11. And the smoke of their torment ascendeth up for ever and ever, And they have no rest day nor night, who worship the Beast and his Image,*
and

and whosoever receiveth the mark of his name.

But why are the Papals warned by pronouncing against them so dreadful a threatening at this day?

Ans. The reason hereof I take to be this, because the day of Christs coming, and the fatal ruin of the *Beast* and his followers, is now at hand, therefore the coming of Christ, and the treading of the Wine-press, follows immediately upon this.

Now Gods way is, ever before his fatal blow, to give his enemies such a warning, as may both leave them inexcusable, and clear his justice before all men in their destruction. Hence in regard the dreadful day of the Lords wrath is immediately to approach, in which the *Beast* is to be slain, his body destroyed, and given to the burning flame, the *Beast and false Prophet* both to be cast into the lake of fire burning with Brimstone; that therefore the Justice of God in this most terrible execution of his wrath might be apparent unto Men and Angels, God, before he will strike, stirs up some in a more special manner to make discovery among the Nations of the terror of the Day approaching, warning all, not to hide, or have any thing to do with the *Beast*, whose final destruction and torment is at hand, and in case, notwithstanding this warning they shall, this is that they must certainly and suddenly expect, to drink of the wine of the Wrath of God, which is poured out without mixture into the Cup of his indignation, and to be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, the smock of which torment of theirs, shall ascend up for ever and ever.

I have sometimes thought this *Angel* may be the same with that *Ch. 19: 17, 18.* for both are immediately before the Great Day of God Almighty; both seem to have very clear light into that thing, of the destruction of Gods enemies; therefore as the one points out the very name

and manner of their torments, so the other is said (as to this particular, *view* of the certain ruine of Gods enemies) to stand in the *Sun*, i. e. in clear light; both speak with abundance of faith; one to the Papal power, assuring them of ruine; the other to the Fowls that flye in the midst of Heaven, i. e. the neutral party, who would willingly joyn with the Conquering side, could they tell which side would be; therefore are most fitly described by such Fowls; whose chief desire is prey, and said to flye in the midst of Heaven, because they keep themselves as it were in the middle betwixt Heaven and Earth, the Saints party, and the party of the Beast, not knowing which to fall in with; yet would willingly be of the winning side; and where they might have prey. Now these the Angel assures, that if they will joyn with the people of God they shall have victory and spoyle, be both of the winning side, and have prey to boot, as to say, You that waver, and are doubtful which side to take, would you bee of the prospering side? take this then, for assuredly the Victory shall fall to this party.

Now whether or on these Angels are two, or but one, I shall not be curious to determine, nor is it a thing so material for us to know. Only such a thing may be, and it is not improper to say, That one and the same Angel may do both these works, and that in a manner together, viz. to fight and invade the one, whilst he threatneth and warreth on the other.

A sweet word of Heavenly consolation to the Saints and people of Christ; the blessed day of their redemption being now come.

Rev. ix. Here is the patience of the Saints; here are they that keep the Commandments of God, and the faith of Jesus; That is, in effect, to say, Here is the end and out of the Saints patience, here is the blessed reward of keeping the Commandments of God, and holding the faith of Jesus; Now, now the day is come, in which it

shall appear that the Saints have lost nothing by waiting patiently upon God for the fulfilling of his word, by keeping the Commandements of God, holding the faith of Jesus. The world have looked upon them as fools, and counted their life a very prison; but here, here are they that keep the Commandements of God; here is the day of making up a right judgement of them; here is their condition visible from under a veil. Now, now, O ye world, look upon them, see what you think of them now, and of all their patience, obedience, and faith, whether were they fools, as you esteemed them, or no?

5 And last, we have Christs Personal coming, vers. 14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his Head a golden Crown, and in his hand a sharp sickle. That Christs Personal coming is the thing held forth in these words appears.

1 Because the coming here is a coming of Christ, he is the Son of man, which phrase doth ever point at Christs Personal coming.

2 Because he cometh in the Clouds, which is the manner of his Personal coming, Matth. 24. 30. Then shall appear the sign of the Son of man in Heaven, and then shall all the Tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven, with power and great glory, Rev. 1. 7. Behold, he cometh with clouds, and every eye shall see him, 1 Thess. 4. 16, 17. The Lord himself shall descend from Heaven with a shout, and with the voice of the Arch-angel, and with the Trump of God, and the dead in Christ shall rise first. Then which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, Matth. 26. 64. Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds.

clouds of Heaven, Luke 21. 27. Then shall they see the Son of man coming in a cloud with power, & great glory.

3 Because Christ comes with a golden Crown on his Head, which agrees to no coming so properly as his last, when he comes to receive his Kingdome, and when upon his coming, the Kingdomes of this world are to be given to him. Of this Daniel speaking, saith, Chap. 7. 13, 14. I saw in the night Visions, and beheld one like the Son of man came with the clouds of Heaven, and came to the Ancient of dayes, and they brought him neer before him. And there was given Dominion, and Glory, and a Kingdome, that all People, Nations, and Languages should serve him; his Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom, that which shall not be destroyed.

4 Because the Battle of Armageddon follows immediately upon this coming. This is noted by the treading of the Winepress, vers. latt. The phrase of treading the Winepress, is the very phrase used by the Holy Ghost in other places to set forth the terror of that day, Rev. 19. 15. He treadeth the Winepress of the fierceness of the wrath of Almighty God, Isa. 63. 3. I have trodden the Winepress alone, Joel 3. 13. All which places I have proved upon the Vials to have their fulfilling immediately upon Christs coming in that terrible day of the battle of Armageddon. So that by all circumstances this coming is the same, and can be no other, than the coming mentioned Rev. 16. 15. Of which we have treated at large, and proved in opening those words, that it can be no other coming, but Christs Personal.

Now because at the time of Christs personal coming the dead Saints are so to be raised up, as that they may be ready to come with Christ, 1 Thess. 3. 13. 1 Thess. 4. 14. Zech. 14. 5. Therefore we have the resurrection of the dead intimated in the verse before Christs coming,

vers. 13. And I heard a voice from Heaven; saying unto me, Write, Blessed are the dead that dye in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them. The Emphasis of the Text lyes in those words, *from henceforth*, about which I find Expositors, not applying this to the time of Christs coming, and the resurrection, but to a time past, to be much puzzled. And indeed there is cause, for as it is a forced Translation; and besides the Etymologie of the word, to translate a *nap* otherwise than from henceforth, or from this time; so cannot any solid reason be given for it; without a supposal of the resurrection to be here intimated, why the dead from this time should be pronounced *Blessed*, more than from any other time; why from this time they should rest from their labours, and have their works following them; more than from any other time. To say they go to Heaven by Death, and there rest from their labours. *Ans.* But why from this time rather than any other are they blessed, seeing all that dye in the Lord throughout all Ages are equally made partakers of the blessing, in this sense? To say, the reason of the special blessing ariseth from the Cause they dye in, they dye in Christs Cause, and suffer as Martyrs. *Ans.* But why is the specialty of the Blessing annexed to this time, seeing as Martyrs many had suffered for Christ long before? To say (as do some others) because the Gospel began now to be preached in the world, which only makes men dye happily. *Ans.* But why from this time, seeing a Soul cannot dye happily, or in the Lord, at any time, without some knowledge of Christ, and the Gospel? To restrain this (as do some others) to the pains of Purgatory, which (they say) till about this time did cause fear even in good people at their deaths; but now the Gospel being preached clearly, and the vanity of that opinion laid open, the people of God dye comfortably; with assurance of going straight.

straight-way into Paradise, will not help us, with an interpretation; for who can think otherwise, but that the vanity of this most gross opinion was laid open before, even when the *everlasting Gospel* was preached, *vers. 6, 7.* and if so, why then are they said to be *blessed from this time*, and not rather from *that time*, when the *everlasting Gospel* began to be preached? To say yet (as do others) because great Persecutions were now to arise, so that it was a blessing to be dead before they came. *Ans. 1.* Whether is it a greater blessing to die in the Lord a Martyr, or to die of a mans natural death? *2.* Let it be considered, Whether the time of the *Waldenses*, *Albigenses*, which time Expositors place higher, making application of the thing spoken of, *vers. 6, 7.* to them, were not a time of as sore, yea *sover Persecutions*, than the time to which they make application of these words; and if so, that this be the only reason, why then should not the *blessing* be placed there, rather than here, or as well there as here?

For my own part, I do conceive that the thing here intimated is the *Resurrection*, which opinion, as it cuts off a multitude of uncertainties, so doth it agree most fitly to the circumstance of time, according to the method I have observed, and is clear also from the Context, consent of other Scriptures, and the words themselves taken in their natural sense, without straining or forcing of them, being in effect thus much, as if the Holy Ghost should say; *The children of God untill this day have been ever accounted the worlds Fools, who have counted their life a burden and toyl, their death a loss of their expectations; but now at this day of the Resurrection, when the fruit of Gods peoples patience, their faith and obedience (of which was spoken in the foregoing verse, which hath a necessary dependance on this, and had we conjoyned them in our exposition, as they are in the Text, it might possibly*

have been better) *shall be manifested before all men*; it shall then be seen that those who in former ages, from the very beginning of the world, did live to the Lord, and dye in the Lord, are the onely blessed men, who from this day in Soul and Body both are made partakers, and that in recompence of their former toyl and labours, of the glorious rest of Christ, having now their good works following them, *i. e.* the reward of all their former good works (which the world looked upon as things lost, and cast away) given to them.

Hence, (which serves to expound these words) the time of the seventh Angels sounding; (which is contemporary with this, both looking to the time of Christs coming) is called the time of Gods giving a reward unto his Servants the Prophets, and to the Saints, and to them that fear his name small and great, *Rev.* 11. 18. which answers punctually to this of their works, *i. e.* the reward of their works following them.

By these two Scriptures I am further confirmed in what I have written upon the Vials, *viz.* That not Martyrs onely, but all the Saints shall rise in the first Resurrection, and come with Christ; for the blessing here pronounced is common to all that dye in the Lord; yea, to all that have kept the patience, faith, and commandments of Christ, and not peculiar to Martyrs onely; the rewarding Saints in the time of the *new Jerusalem*, is not a rewarding Martyrs onely, but all that fear Gods Name (a qualification common to Saints) small and great.

As for the double similitude in the following words, 1. Of a *Harvest*; *vers.* 15, 16. 2. Of a *Vintage*, *vers.* 18, 19, 20. whether the *Harvest* signifie Christs gathering his Elect in the world (which are his Corn) together to him, 1 *Thes.* 4, 17. 2 *Thes.* 2, 1. *Mat.* 24, 31. And the *Vintage* Christs destruction of those of his Enemies that he finds gathered together upon his appearing; or whether

one thing, viz. *The ruin of his enemies* be intended in both, which seems best to agree to *Joel 3. 13. Put ye in the Sickle, for the Harvest is ripe; come get you down, for the Press is full, the Vats overflow;* (which Prophecy, as it is the same for time with this, so this seems to be taken thence) I shall not undertake positively to determine. Further, whether the *Angel* with a Sickle, who gathers the *Vintage*, ver. 19. be any *Angel* that Christ makes use of at his coming, to destroy his enemies, as God by an *Angel* destroyed the Host of *Senacherib*, or whether this *Angel* be *Christ* himself, who before is called the *Son of Man*, here an *Angel* (which name is also given him, *Rev. 10. 1, 2, 3, 5, 6. Rev. 20. 1. Chap. 16. 17.* which in my discourse on the seventh Vial, I have shewed is to be understood of Christ) I shall not much insist on, onely adding, that I rather incline to the latter, that it is *Christ himself*.

1 *Because* this work is done by the pouring out of the seventh Vial, and the seventh Vial is poured out by *Christ alone*.

2 *Because* this work is the treading of the Wine-press, and the treading of the Wine-press is *Christ's work alone*, *Isa. 63. 3. Rev. 19. 15.*

3 *Because* it carrying greatest probability with it, that the *Harvest and Vintage* should be but one and the same thing, set forth for ampleness sake under two Similitudes, it should also seem most probable to conclude, the *Angel* of either to be the same. Now the work of the *Harvest* is in expresse terms appropriated to *Christ*, the *Son of Man*, therefore the *Vintage* is his work too.

4 *Because* supplication seems to be made in the same manner to this *Angel*, as is to *Christ himself*. An *Angel* coming out of the Temple cries with a loud voyce to him that sat on the Cloud, i. e. *Christ the Son of Man*, to thrust in his Sickle and reap; ver. 15. In like manner an *Angel*

Angel coming from the Altar, cries with a loud voyce to this *Angel* to thrust in his Sickle, and gather the clusters of the earth, *ver. 18.* therefore they seem to be one and the same, and Christ himself the person pointed at in both.

If here I may add my conjecture concerning these two *Angels* that cry with a loud voyce, to have this work of the *Harvest* and *Vintage* performed, I have a conceit, that the first may signifie, the *Gentile Churches*, the second the *Jews*; who both about the *instant time* of Christ's appearance are provoked, by seeing the whole world gathering together to swallow them up, to cry mightily to the Lord, to manifest his power for their preservation; for which cause either are said to cry with a loud voyce; and both by seeing the rage and height of the enemy, have faith to beleieve their destruction to be at hand; therefore either are brought in, pleading great words of faith. The first pleads, *Reap O Lord, for the time is come to reap, the Harvest of the Earth is ripe, ver. 17.* The second pleads, *Gather the clusters of the Vine, for her Grapes are fully ripe, ver. 18.* and for this reason also may (as I conceive) the same thing be set forth under two Parables, that to hereby a clear way might be made for either of these two, first *Gentiles*, than *Jews*, to be brought in pleading with Christ, to shew forth his power and greatness at this day.

Now of these two, the *Angel of the Gentile Churches* is said to come out of the Temple; (yet not the Temple of Heaven, which the *Angel of the Vintage*, i.e. Christ, comes forth of, *ver. 17.*) because the *Gentile-Saints* had long before this time, even from the first day the Vials began to be poured forth, had a Temple among them, *Rev. 15. 5, 6.* this being the most remarkable thing concerning them, that they had a Temple, therefore are they described as coming thence. The *Angel of the Jews* comes from the Altar, *ver. 18.*

Quest;

Quest. *Why is he so described?*

Ans. To note the wonderful sufferings that people shall be in, and that in that very nick of time wherein Christ shall appear, which is spoken of, *Daniel 12. 1, Zach. 14. 1, 2, 3.* and of which we have discoursed before, this being the most remarkable thing concerning them, and that which makes them to cry so loud, therefore are they described as coming from the Altar; yet as touching this Angel it is added, *that he hath power over fire*, vers. 18. noting the great prevalence that the cry of this Angel from the Altar should have, to bring down the Wrath of God upon the Heads of the enemies; as *Elijah commanded fire from Heaven*, and the Witnesses in the time of their Prophecy are said to devour their enemies by fire, *Rev. 11. 9.* so the cry of these poor Jews, who at this present are to be exercised under an hour of such sharp trouble, as never was until this day, since there was a Nation, shall be so prevalent with Christ, that it shall in a manner constrain him out of Heaven, and command down his sore and heaviest wrath upon the heads of their enemies, which is here set forth by this Angels having power over fire.

As touching the 1600 Furlongs, vers. 20. conjectures are divers.

Napiers opinion is, *That it respects the date of this terrible day; who reads the words thus; Blood came out of the Wine-press unto the Horse Bridles, by the space of 1600 stades of courses; as if (saith he) appearingly he should mean Metaphorically as Wine may be thought to flow from the Press, or the blood of slain men in a Field to ascend to the Horse Bridles, so eternally shall the torment of the wicked ascend after that 1600 years be accomplished; for (saith our Author) these stades agree well to mean years, seeing a stade is that race or course that one may be thought to run with*

with one breath, before he begin to renew his breath again; as one year is that race or course that the Sun makes in a Circuit, before he begin to renew his Circuit again. Now counting 1600 years from the time that this was written, which was about the 97 year of Christ, as Eusebius in his Chronicle saith, or in the end of the reign of Domitian, as Irenæus saith, which was An. Dom. 99. the end of the account shall fall out about the year of Christ, 1697. or 1699. Thus Napier.

This agrees well to the time of Christs coming, as the same is held forth in other Scriptures, onely falls two or three years sooner. Now whether Christ, who tels us, that for the Elects sake the days shall be shortned, *Matth. 24. 22.* may not by reason of that sharp trouble that precedes his coming, shorten by so much as this comes to, that determined time of his coming, which we have in *Daniel*, I will not say, yet a seeming probability of some such thing there is in our Saviors words.

Mayer hath an opinion, that this may relate to the place; quoting *Rabbi Menahem* upon *Gen. fol. 60.* who affirmeth, that the Land of *Canaan* was 1600 *Furlongs* in length. Now (saith our Author) for so much as all things are carried here on in an Allegory to the Temple, the Altar, and the Holy City which were of the *Jews*, I doubt not but in this space without the City it is also alluded unto that Country, such an innumerable multitude are destroyed, as if such a slaughter of men were made, as would overflow in this depth, all the whole land of *Canaan*.

This opinion the Prophets favor, in that general concurrence that is amongst them, that the battle of *Armageddon* (which is that treading of the Wine-press here mentioned) shall be in the land of *Canaan*, near *Jerusalem*.

Hence that opinion falls to the ground, which would have this 1600 *Furlongs* to be a designation of *Peters* Patrimony, which (saith the Author of it) in the longest extent
 c hereof

thereof, from the wals of *Rome* to the River *Po*, is exactly 1600 *Furlongs*, whence (saith he) its probable that the Popes own Territories, may prove the Cock-pit of this execution, whither Christ as into a Wine-press, will from all parts gather the bloody grapes, when he means to tread them.

Another opinion I find hereof, which applies 1600 *Furlongs* to the greatness of the punishment, which shall befall the enemy of Christ at this day, and that in respect both of the multitude of those who shall be punished, and the length of their torment. *Blood* flowing so great a depth as to the *Horse Bridles*, and this, for 1600 *Furlongs*, is an Argument both of abundance of blood, and a long time of pressing.

This conjecture also agrees well to the Prophets, who speaking of this day, make mention of multitudes that shall be destroyed, *Ierl 3. 14. Ezek. 38. & 39. Revl 16. 14. 16. & 19. 19, 20, 21.* and also of length of torment, *Isa 66. 24.*

Now seeing that either of these opinions will, and do agree to the mind of the Holy Ghost in other places, where mention is made of this day, I judge it most safe not to restrain the interpretation of so great a mystery to any one, but as the wisdom of God in Scriptures more plain, much more in places so mystical, is manifold; so to conceive that either, viz. the time, place, and greatness of the punishment also may be here intended.

Thus once more we are come unto the day of Christs appearing, which though looked for but by a few, yet doubtless hastens upon us. By how much this blessed time is nearer, by so much the more doth it call upon us to have our eyes fixed thereupon; to awake, arise, put on our beautiful garments, and shake our selves of our dust; gather up our courage, our zeal, our life, our love to Christ, his cause and people; resolving within our selves for *Sims sake* not to hold our peace, and for *Jerusalem sake* to give him no rest, till the righteousness thereof go forth as bright-

brightness, and the salvation thereof as a Lamp that burneth; till she who now is termed forsaken, and her land called desolate, shall become a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of our God, and be no more called Hephzibah, nor her land Ben Labi, but the Lords delight, married unto him, the praise of the whole earth, an eternal excellency, a joy of many Generations, a City of solemnities, a Tabernacle that shall not be taken down; nor one of the stakes be for ever removed, where the glorious Lord will be unto his, a place of broad Rivers and Streams, no water the City of our God, to replenish and make fat the Mountain of his Holiness: Which things, as he hath foretold them in his Word, and will surely fulfill them in their seasons, So let us say, **THIS GENERATION SHAL NOT PASS TIL ALL THESE THINGS BE FULFILLED**; for the time is at hand. He will finish the work, and cut it short in righteousness; Verily a short work will the Lord make upon the earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape those things, that shall come upon the world, and to stand before the Son of Man; For he that doth these things saith, Behold I come quickly, and my reward is with me to give to every man according as his work shall be: I come as a Thief: Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame: Even so, Come Lord Jesus, Come quickly. And as he looketh down from heaven, he shall see them that are faithful, and shall reward them: **What shall our answer be, Messengers of the Nations? That we, Lord, hath founded Sion, and the people of his people shall trust in it, saying, I will not be moved, nor will I be troubled, nor will I be afraid, nor will I be ashamed, nor will I be despised, nor will I be rejected, nor will I be forsaken, nor will I be forgotten, nor will I be despised, nor will I be rejected, nor will I be forsaken, nor will I be forgotten.** From my Study in Trinity the 23. day of the first Month in the year of our Lord 1694.

A
MOTIVE
TO
Generation-work :
OR

A Key to unlock the Mysticall
Numbers of Daniel and the Revelations,
tending to resolve the great Question of
the Age we live in, viz. *How long shall it be
unto the end of Wonders?*

By J. T. A waiter for the Redemption of Sion.

Dan. 8. 13. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake; How long shall be the Vision concerning the daily Sacrifice, and the transgression of desolation, to give both the Sanctuary, and the Host, to be trodden under foot?*

Vers. 14. *And he said unto me, Unto two thousand and three hundred dayes, then shall the Sanctuary be cleansed.*

Exod. 12. 41. *And it came to pass at the end of the four hundred and thirty years, even the self same day, all the Hosts of the Lord went out from the land of Egypt.*

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1653.



The Epistle to the Reader.

Christian Reader,

IT hath been oftentimes in my thoughts, that there is hardly any controversy in this age (which is fruitful in little else) but there are in that thing wherein the controversy lyes, some more general principles of truth, which, as in their own nature they do carry a light round about them, so could they be found out; would in a few words inlighten a man more than all those tedious Volumes, which about things controverted, are daily sent forth into the world, which ordinarily do but heat about the Bush, never coming at the place where these principles lye.

The care of that man who would make discovery of Truth, should be in the first place, and above all, to search these out, and having found them, to place them rightly; for these being to be his foundation, if but a stone in this foundation, be either not of the true metal, or displaced, it necessarily follows, that so much of the building, as hath it for its Basis, must be weak or carried away.

The best outward means to attain these principles, is to give attendance to the reading of the word, and diligently to compare one place with another; but yet this may be done, and a man no whit the neerer, if with this endeavour there do not concur the inward supply and assistance of the Spirit. And truly I have many times thought with my self, that as the great thing our faith is to have in its eye, when it goes to the Promise for teach-

ing, is, That the Lord would lead us to these; so the principal thing in the Spirits teaching, when it teacheth any soul, is by its inward hints to point it unto these.

The most certain Character to know these principles by, when they are attained and when not, is an universal harmony of Truth; for these principles are as the Center, in which all the lines of Truth, which are separated in the Circumference, do meet together, and become one point. But now, as the wider any Circumference is, the farther will a man be, who walks there from the Center; So those who travel in the large Circumference of mens Writings, are farther from these principles, than those, who shunning this broad way, betake themselves to the narrow path of the Word alone. And it stands with reason it should so be (though we had it not to say, This way is the way of the Promise) for the bringing forth of a Harmony, being by comparing one thing with another, a man may much better compare, where he hath much laid down in a little, as in the Word, than where he hath little in much, as in the Writings of men; for as Judgement, Memory, &c. are greatly holpen by the one so are they confounded by the other.

Those principles are not without cause to be suspected, which will not produce this Harmony: for Truth being one, and but one, so far as the creature cannot make it one, its a manifest Argument of his falling short of the knowledge of Truth.

As it is ordinary for Gods people by inward hints to have first the light of these principles, which followed up, will produce this outward Harmony, so must they in case they would walk safely, and make right conclusions, by this outward Harmony; judge of their inward hints. Hence inward hints are not to be slighted, nor rashly rejected, for oftentimes they carry that with them, which were they followed up by those that have them

them, would produce a glorious Harmony of Truth; Nor contrariwise are they to be credited, or received any further, than by this outward Harmony, a testimony is given to them; for it is most certain, if the Spirit within be Teacher, he will make manifest the hidden mysteries of his voice without, but never contradict them.

These principles I am speaking of, could they be found out, and brought to light, the way to Truth would be shorter, the mystery of Truth clearer, the force of Truth to batter down Error, by how much it would be more united, greater, and a close among the spirits of good men, sooner attained, than is like to be in any other way. Withall, whosoever would examine either mens principles upon any particular subject; walking by this Rule, shall find that work easie, which might otherwise prove very difficult.

That I my self have attained this knowledge, I cannot say, nor is it likely, seeing I am but newly come unto this Lesson; yet having made a discovery of such a way, I am pressing after it, and what I have attained, I offer to thee, Sober Reader, Read, and judge, and try if thou pleasest.



A Key to the Mystical Numbers of Daniel, and the Revelations : Or, certain Theles, tending to resolve the great Question of the present time, How long shall it be unto the end of Wonders? Added as a Motive to the several parts of Generation-Work.

THESIS I.



Here is a certain *definite and determined time*, that God in his Word hath set, how long the Captivity and Sufferings of the Church of the New Testament shall continue, beyond which they shall not be extended. That such a *determined time* should be, is a thing of *special use*, both for the comfort of Gods Church under suffering, the strengthening of their faith, and the helping them in prayer; and it cannot be thought that God who was so careful to measure out the time of his Churches sufferings under the Old Testament, and that to a year, yea a day, seventy years in *Babylon*, 430 in *Egypt*, and in the self-same day the determined time was expired, God brings them out, *Exod. 12. 41, 51.* should be altogether careless (as if his grace in Gospel-times were less) of measuring out, and determining the time of the Captivity and Sufferings of the Church of the New Testament.

THESIS II.

The *knowledge of this time*, is a thing attainable, or otherwise there could be no *advantage* arising hence; Yes

Yea the former ends should be fruitless, and of no use; yea otherwise why is there a promise left us of attaining knowledge as to this thing, by running to and fro, *Dan. 12.4.* if by running to and fro knowledge were not attainable? Yea to what end are the mystical Numbers in the time of the end to be unsealed, *Dan. 12.9.* if notwithstanding their unsealing no certain conclusion, as to the things they hold forth, were deducible?

THESIS III.

This knowledge, though attainable, is *not a discovery intended for all Ages*, but for the *last only*, or those *Saints* which shall live *immediately* before the expiration of this time. Therefore is the revealing time alwayes particularly noted by this express Character, *The time of the end.* *Dan. 12.4.* But thou, O Daniel, shut up the words, and seal the Book, even to the time of the end. *Verf. 9.* Go thy way Daniel, for the words are closed up, and sealed till the time of the end. *Chap. 8. 17.* Understand, O Son of man, for at the time of the end shall be the Vision; which last words cannot respect the time of the Vision, which was many Ages since, in the third year of *Belshazzar*, *verf. 1.* nor the matter of the Vision, as if the same did relate only to things done in the time of the end; for the matter of the Vision is a Prophecie of the three last Monarchies, First, *Medes and Persians*. Secondly, *Gracians*. Thirdly, *Romans* (the *Babylonian* Monarchy being omitted, because it was in the expiration of that *Daniel* had the Vision) and therefore the matter of it runs through all of them, and may not be limited to the time of the end; but they respect the revelation of the Vision, which *Daniel* himself hath light into at present, but with this Proviso, that he shut it up, *Verf. 26.* Shut thou up the Vision; for others must wait for the understanding of these things until the time of the end.

THESIS IV.

The Persons in a capacity, and that when the Book is opened, to attain this knowledge, are such only as make inquiry after it. Therefore the determinative answer concerning the times is given forth to the inquiring Saints, Dan. 8. 13, 14. *Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake; How long shall be the Vision concerning the daily Sacrifice, and the transgression of desolation, to give both the Sanctuary, and the host to be trodden under foot? And he said unto me, Unto 2300 dayes; then shall the Sanctuary be cleansed.* And also the promise of increase of this knowledge, and that in the time when the Book is to be unsealed, is not to all (though persons otherwise qualified with abundance of grace and knowledge) but to such onely as are runners to and fro, Dan. 12. 4. *But thou, O Daniel, shut up the words and seal the Book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*

THESIS V.

The time it self is held forth in those Mystical Numbers that we find in the Prophecie of Daniel, and the Book of the Revelation; which must be, because no determination of the time can be found in all the Scripture, in case it bee not in those Numbers.

THESIS VI.

That interpretation of these Numbers is doubtless to be sought for, and, when found, followed, that brings them to an Harmony within themselves; for truth is never found but in a Harmony. No Prophecie is of a private interpretation. *Out of the mouth of two or three witnesses shall every word be established.*

THESIS

THESIS VII.

The *best way* to attain this Harmony, is to *consult* with the naked testimony of Scripture, History, and Chronology.

THESIS VIII.

The *voice of Scripture* is to be attended in the first place, History and Chronology in the second. The reason is, because the reports of Historians being various and perplexed, oftentimes as to actions themselves, oftentimes as to the time of them, they will but confound the Enquirer, if in dubitable principles and conclusions from Scripture be not first laid as a foundation.

THESIS IX.

If it may be supposed (which must, or otherwise no certain determination of the time is attainable, and so this, and every enquiry is but a running in vain, and labouring in vain) that *indubitable principles*, which may serve us as a basis for such an undertaking, are left us in the word; and also if it be a thing supposable, that amongst the variety of Historians, any one of them, in recording such Acts, which are to be as Heads to this, or that Mystical Number, hath neither given false reports of the Acts themselves, nor missed the time; it is a thing then not impossible by virtue of the light first received from the most certain principles of holy Scripture, to pass a *definitive Sentence* upon the reports of Historians; And to conclude this, in this or that particular report, to be in the truth, these in the error.

THESIS X.

If among many, *any one*, or more Historians be found in *the truth*, as touching such and such acts, and their time,

then also by the *indubitable principles* of Scripture, and their reports laid together, a *certain determination* of the time may be made.

THESIS XI.

The *Numbers themselves* which point us to the end of the Churches Captivity and sufferings in New Testament-times, are 2300 *dayes*, Dan. 8. 14. 1290, and 1335 *dayes*, Chap. 12. 11, 12. 1260 *dayes*, Rev. 11. 3. Chap. 12. 6. and 42. *months*, Rev. 11. 2. Chap. 13. 5. both which last I have before proved, Chap. 1. Sect. 2. to be one and the same.

THESIS XII.

A *day put for a year*, is a Scriptural, and a Prophetical way of speaking, Num. 14. 33. 34. And your children shall wander in the wilderness forty years, after the number of the dayes in which ye searched the Land, even forty dayes, each day for a year, Ezek 4 4 5 6- Thou shalt bear the iniquity of the house of Judah forty dayes; I have appointed thee each day for a year. Thus we are to interpret dayes in the fore-going Numbers, or otherwise the Numbers will be of no use at all, as to measure out the time of the Captivity, and sufferings of Gods people under the New Testament; for how little time, should we understand these dayes of natural dayes, doth the greatest of these Numbers contain?

THESIS XIII.

As Daniel wrote in *Old Testament-times*, when the Jews were the only people of God, and *Jahn* in *New Testament-times*, when the Jews were a people rejected, and the Gentiles Gods chosen people; so are we to look upon the thing principally pointed at in the fore-going Numbers of Daniel, to be the time of the Jews delivery from

from their long Captivity; the thing chiefly intended in *John's* to be the utmost period of the *Gentile Churches Bondage*, and Captivity under Antichrist.

THESIS XIV.

Now because the *Gentile-Churches deliverance* from *Antichristian Bondage*, which began with the beginning of the Vials, shall be compleat at the end of the 1260 days, or the two and forty Months, *i.e.* Antichrist; this time expired, shall never so far prevail against them more, as to bring them into bondage to him again; therefore the utmost period of the Churches sufferings, that we have in *John*, is the end of the 1260 days, the forty two months, no farther number beyond this being assigned. But now because the delivery of the *Jews* is to be begun at the time of their coming up to their Land, and not compleated till forty five years after, therefore have we in *Daniel*, Chap. 12. two numbers laid down, the one 1290 days, the other 1335. which carries us forty five years farther than the other.

THESIS XV.

All the afor^said *Prophetical and Apocalyptical numbers* may be divided into two Ranks; those of the first Rank point us to the time of the *Jews first stirring*, the rise of the *Christian Witnesses*, the end of the *Beasts reign*, and treading under foot the *Holy City*. Those of the second, to the time of *Christs second coming*, the final destruction of the *Beast*, the full deliverance of the *Jews*.

Here it is a thing most necessary, that we mind, and diligently observe this distinction; for the not distinguishing betwixt the ending time of *Antichrists reign* and Tyranny, and his final destruction, which is in the destruction of the *Fourth Monarchy*; the beginning time of the *Jews delivery*, and their compleat deliverance; the standing up of *Christ in his Witnesses*, *i.e.* by a more glorious

rious manifestation of his power and presence, with, and among his people, and his standing up in *person*, is a fundamental mistake in an enquiry of this nature; yea, confounds and darkens the whole truth (in a manner) of *Daniel* and the *Revelations*; and indeed is the very reason why some contend for a *Spiritual appearance* of Christ only, *viz.* an appearance with his in a way of power, and others contrariwise for a *Personal*; whereas in both there is a glorious truth, and a set and an appointed time for both; only the first falls so many years sooner, and so is nearer to us; the second so many later, and so is farther off; and possibly this may be one reason, why good people at this day harp so much upon the first, because it is nearest to them, and so most upon their hearts. Now by *observing this distinction*, and carrying it with us through the Prophets, either, and the time of either, will be clear.

Numbers of the first Rank.

THESIS XVI.

The *Numbers* that belong to the first Rank, are the 1290 days, the 1260. and the *forty two Months*, the same with the 1260.

THESIS XVII.

The 1290 days, and the 1260. (alias *forty two months*) are both to end at one and the same point; that is, the *Jews* delivery from their long Captivity, which is the thing set forth by the 1290 days, is to begin at that point where the *Gentile Churches* delivery from the tyranny of Antichrist; set forth by the forty two month, the 1260 days is to end, and so consequently either number concenter in their end, and terminate at the same point, which is clear.

Because the time, times, and a half, *Day. 12-7. Rev.*

12.14.

12.14. which ends at the same point with the 1260. ends also at the same point with the 1290, as I have proved at large in my fore-going Discourse, Chap. 2. Sect. 5.

2 *Because our Saviour, Luk. 21. 24.* fore-telling the time how long the *Jews* Captivity should continue, and *Jerusalem* should be trodden under foot of the *Gentiles*, tels us, that the same should be untill the times of the *Gentiles* should be fulfilled. *And they shall fall by the edge of the Sword; and shall be led away captive into all Nations, and Jerusalem shall be trodden down of the Gentiles, untill the times of the Gentiles be fulfilled;* the meaning whereof is not, that the *Jewish Captivity* should continue, untill such time as the *Gentiles* should cease to be Gods people any longer, for the stream of the Prophets run against such a conjecture, they every where fore-telling of a wonderful access of *Gentiles* to the Lord, about the time of the *Jews* coming in, from which day the *Gentiles* are not to be rejected, but *Jew* and *Gentile* together to be the people of God. But the meaning I conceive to be this, *untill the time of the Gentiles be fulfilled*, that is, untill the time of the *Gentiles* Captivity, and sufferings under *Antichrist* is at an end, so long shall the *Jews* Captivity remain, but with the end of the one, shall the other also have end. Now the *Gentiles* Captivity ending at the end of the forty two months, the 1260 days, which is the term of the *Beasts* Tyranny, and the *Womans* being in the *Wilderness*, therefore must the *Jews* also, and so consequently the 1260 days, and the 1290. end together.

3 *Because Daniel, chap. 9. 26.* telling us how long desolations are determined upon the *Jewish Nation*, makes their desolations to end with the end of the War, *Unto the end of the War desolations are determined.*

Quest. *What War is this?*

Ans. Doubtless the War he had spoken of before, chap.

chap. 7. 21. viz. the War of the little Horn against the Saints; I beheld, and the same Horn made War with the Saints, and prevailed against them; the continuance of which War is but untill the end of the time, times, and a half, where the time of the little Horns reign and Tyranny expires, vers. 25. He shall wear out the Saints of the most High, and think to change times and Laws, and they shall be given into his hand, until a time, and times, and the dividing of time.

Now observe, with the end of this War the Jewish desolations end, and their restauration begins; now this War ending with the end of the time, times, and a half, and the end of the time, times, and a half, and the 1260 days being one and the same, it necessarily follows, that the 1260 days, and the 1290 should end together.

THESIS XVIII.

The point of time where either ends, is in the year of our Lord, 1656.

THESIS XIX.

The true beginnings of either number do necessarily infer this to be the end,

THESIS XX.

The 1290 days are to be begun Anno Dom. 366, with that noted act of Julian, of setting the Jews about re-edifying the Temple, and furnishing them out of the publick Treasury with all necessaries for this work, when by a terrible Earth-quake all they built was thrown up, yea, the very foundation-stones of the Temple, which never till that day were moved, thrown out of their places, and by terrible Thunder and Lightning, and Fire falling from Heaven, all their tools and instruments were burnt up. So that as Socrates (in his third Book, cap. 20. according to the

the Greek, the 17. according to the Translation) saith, That there a man might have beheld Hammers, Graving-Irons, Saws, Axes, Hatchets, &c. consumed with fire; which fire (saith he) ceased not to burn the space of a whole day, and the Jews themselves being amazed hereat, confessed Christ to be the omnipotent God.

Yea farther (saith the aforesaid Author) Cyril, then Bishop of Jerusalem when they began the work, remembered this Prophecy of Daniel, and urging Christs words with it, Matth. 24. 2. did prophecy unto many, that now the time was come that our Saviours words should be fulfilled, which he spake of the Temple, that not one stone should be left upon another. Thus much out of the very words of Socrates, who wrote above 1200 years ago.

The truth of this act is also testified by many other ancient Writers; as

Ammianus Marcellinus, who lived in the very time of *Julian*, and was a Souldier under him, lib. 23.

Theodoret (who wrote his Ecclesiastical History, Anno Dom. 430.) Lib. 3. cap. 17.

Sozomene (who was contemporary with Socrates) lib. 5. cap. 21, yea by most Chronologers and Historians, both Ancient and Modern, that have written any thing of this time.

Yea, which is also a thing very observable, and noted by Socrates, and most of the aforesaid Authors, viz. That as wicked *Julian* did set the Jews upon re-edifying the Temple, so did he also about the same time send his Legates to offer Sacrifice in the chief Heathen Temple of the Gentiles in *Delphos*, and there to consult with the Oracle of *Apollo*; and as God by Earth-quake, Thunder and Lightning did over-turn the one, so did he also in the same manner, and about that very time, the other; thereby overwhelming at once both the chief Temples, the one of the Jews the

he other of the *Gentiles*, putting an end to the *Jewish* daily Sacrifice, and the *Gentile* Superstitions, at one and the same time ; and therefore no time may so fitly be called a time of Desolation, and that because of abomination, as this.

Now the Reasons why we are to fix the Head of our Account upon this act, rather than any other before it, or since it, are.

1 *Because* if we begin with any act before it, the time is expired, and the *Jews* not yet delivered, experience therefore proves such beginnings false.

2 *Because* we may not begin lower for these Reasons ;

First, *Because* if we begin lower, the 1290 days cannot be made concurrent in their end with *Johns* 1260. which for the fore-going grounds must be.

Secondly, *Because* *Daniel* being a Prophet of the *Jews*, and the things he fore-told having a more especial respect to that Nation, there cannot in any History of any time since Christ be found an act so famous, and that with a relation to that Nation, as was this act of *Julians*, with which therefore we must begin, or none.

Thirdly, *Because* no beginning lower (that will agree to *Daniel's* words) either can be found, or is stated by any that ever yet I have met with ; and it is a thing that I have much observed, how that all those, who because the time is near, and so little likelihood of any such thing appears as yet, have not faith enough to believe this beginning, have also not light enough to make out another, but are silent, laying down no Head to begin this account upon, which yet the Holy Ghost hath marked out, by as eminent and noted Characters, to shew us where we are to begin it, as any account in all the Scripture, vers. 11. *From the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be 1290 days.* And

125 of Daniel and the Revelations.

And these Characters do most exactly agree to the act of *Julian*, as I have proved in my first part, pag. 52, 53. and indeed are not so fitly applicable to any act that ever was before or since it; I judge my self therefore to have much reason still to hold to that opinion, I then more doubtfully laid down, viz. That we are with *Julians* act of setting the Jews about re-edifying of the Temple, to begin the 1290 days.

The reason why I pitch upon the year *three hundred sixty six*, to be the year in which this was done (when as there is amongst Historians three or four years variance in stating the year) is not this onely, because Historians of best account report this to be the year, and Authors of no little esteem adhere rather to this report than any of the other; but my reason is, because the one thousand three hundred thirty five days, *vers. 12.* (whose Head is the same with the one thousand two hundred and ninety) cannot be made, as they must (as shall straight-way appear) concurrent in their end with the two thousand three hundred days, in case we fix this act of *Julian* upon any other year than the aforesaid year three hundred sixty six; that therefore I conclude (as formerly) to be the year; To three hundred sixty six, add one thousand two hundred and ninety, the whole is one thousand six hundred fifty six.

THESIS XXI.

The 1260 days are to be begun, *A.D.* 396. for to that year are the Characters, the Scripture gives us both of the time in which the Beast was to rise, and the Characters of the Beast himself, most fitly applicable.

THESIS XXII.

Two clear Characters we have laid down by the Apostle *Paul*, 2 *Thes. 2.* of the time in which the man of sin was to be midwived into the world:

First,

First, In the time of the Churches first most eminent Apostacy from Primitive purity. This we have, *vers. 3. That day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition*; as if he had said, the revelation of the man of sin, i.e. the bringing him forth into the world, is then to be expected, when you shall see some eminent falling away; for he thrusts himself forth into the world, in, or with this falling away. Now this defection though it began and was in part more early, because the mystery of iniquity did work and endeavor to thrust it self in, even from the Apostles daies, as *ver. 7. For the mystery of iniquity doth already work*; yet did it not become eminent, so as that corruption began to have the Major Vote in Councils, and to be confirmed by their Decrees, till in and near about this year. What Canons that never passed Councils before the second Council of *Carthage*, and other Councils in and about this year did produce, I shall shew presently.

Secondly, The rise of the *Antichristian Beast* is there to be placed, where the ancient Roman Empire (which is that the Apostle tells us did then with-hold and let) began to fall to decay, and to be taken away, *Verf. 6. 7. 8. And now yeeknow what with-holdeth, that he might be revealed in his time. For the mystery of iniquity doth already work; onely he who now letteth will let untill he be taken out of the way. And then shall that wicked be revealed---* But this was A.D. 396 for the Emperor *Theodosius* dying A.D. 395. as saith *Helvicus in Theatro Historico, Alsted. in Chronologia Monarch. Rom.* the Empire was thereupon divided betwixt *Arcadius* and *Honorius*, his two Sons; so that the year 396. was the very first yeer of the division of the Roman Empire. Now division being the beginning of ruin, we may say there began the ruin of the Roman Empire, where it began so to be divided as never to be united more. Hence *Dan. Pareus*

calls

tells this the consummate Division, which did so distract the Empire now broken into two, as that it never afterwards became united under one Emperor again. *Par. in Medulla Historia profana.*

About this very time also, by the general consent of Historians, did the *Goths* and *Vandals* invade the Empire, in such sort, as that, *A.D. 410.* *Alaricus* King of the *Goths* takes *Rome* it self. *Alsted.* in *Chronologia Regnorum Veterum*, *Helvicus* in *Theat. Hist. Ross* in his *Chronology* at the end of his *World's History*. And so mightily was the *Roman Empire* weakened by the former division, and this invasion falling out together, that *Rome* never recovered its former strength and beauty since.

THESIS XXII.

The *Characters of the Beast* himself do also agree most punctually to this time of any: Or take it thus, Those *very things which gave breath* and being (as I may so say) to the man of sin, came forth in, or near about this very year, as,

1 *Idolatry*, in worshipping Images, the *Virgin Mary*, *Saints*, the *Reliques of Saints*, &c. is the principal *Character of the Beast*. All these things had beginning near about, if not in this very year, as may be seen at large in *Wolfsius* his *Centinaries*, *Cent. 4.* in treating upon the particular year 396.

2 *Prohibition of Marriage*, this the *Apostle* makes an express badge of *Antichrist*, *1 Tim 4.3.* *Forbidding to marry*. This began about this very time. The second Council of *Carthage* was the first Council that ever made it a Law that *Ministers* should not marry, as may be seen in *Alsted.* in *Chronol. Conciliorum*, *Simson*, *History of the Church*, *lib. 4. Cent. 4.* This Council was held (saith *Helvicus*) in the very year 396.

Also in the first Council held at *Toledo* in *Spain*, a little

after, viz. A. D. 400. (as saith *Helvicus*) was the same Decree confirmed, as may be seen in Ecclesiastical Chronology at the end of the Tirpartite History. Yea (which was worse) in this Council was not only prohibition of Mariage, but allowance given therewithall to have Concubines. *Simson Hist. of the Church, lib. 4. Cent. 5.*

Siricius who was made Bishop of Rome, A. D. 385. and so continued until the year 398. (as saith *Alsted. in Chronologia Paparum. Helvicus in Theatro Historico, Joan. Wolfius Cent. 4. Prideaux* in his Introduction to the reading of Ecclesiastical History, p. 78.) was the first (as the aforesaid Authors, with many others, affirm) that imposed single life upon the Clergy. Yea this rage of *Siricius* was such (as saith *Melancthon* upon *Carion, lib. 3.*) as that he removed from their office all such as being unmarried did marry; forbade such as were married to company with their wives, and in case of disobedience, removed them from their places and functions; and in an unfavoury manner cites that of *Paul*, in his Decree, *They that are in the flesh cannot please God.*

3 *Exalting himself above the Civil Magistrate.* This is another badge of Antichrist, 2 Thess. 2. 4. *Who opposeth and exalteth himself above all that is called God.* -- This began presently after this time, for Pope *Innocent* the first, who was made Pope A. D. 402. saith *Alsted. 403. saith Helvicus*, did so take upon him, as to excommunicate the Emperor *Arcadius* (though Emperor not of Rome, but Constantinople, another place) as saith *Dax. Pareus in Medulla Hist. Eccles. universali.* Yea at the same time together with the Emperor he excommunicated the Eastern Churches also, as saith *Ross, History of the world, lib. 3. cap. 3.*

4 *Humane Traditions* is another badge of Antichrist. These began about this very time. *Ross* in his Chronology,

at the end of his History of the World saith, That betwixt the years 390. and 400. It was first Ordained that the Gospel should be heard standing, also Canonical hours for prayer were first instituted; Also that the third Council of Carthage which was held within this time (*viz.* A.D. 398. saith *Alsted.*) ordained that the Eucharist should be received fasting. My Author pitcheth upon no particular year, but affirms all these things to have their first rise within this Decad.

The same Author also presently after saith, That about the year 400. began first the rights of Patronages in the Council of *Mela*. *Joan. Wolfius* in his Centenaries, Cent. 4. upon the year 393. saith, About this time began Traditions, Monkish life, &c. *Alsted* saith, That A.D. 398. the Order of Regular Priests was first instituted. In *Chronologia Ordinum inter Monachos*. This is also testified by *Wolfius*, who treats more largely of the thing. Cent. 4.

5 *Abstinence from meats* is another badge of Antichrist. 1 Tim. 4. 3. --- commanding to abstain from meats. *Socrates* who wrote the Ecclesiastical History of the Church; from *Constantines* time until the time of *Theodosius* junior, discoursing in his fifth Book of the state the Church was in, the year before, or this very year 396. tells us, of the great strife that was made by some at this time about Holy-dayes; what divers sorts of Fasts were now instituted and kept; and what Laws were laid upon men; and men laid upon themselves, about meats, some refusing all living Creatures, some feeding upon Fish only, &c. which things the aforesaid Author zealously disclames against, calling them Jewish Rites, and the Assertors of them favourers of Jewish Customes, and proves these things to bee contrary to Scripture, quoting many Texts out of *Paul* to that end.

THESIS XXIV.

The foregoing Characters, although they do as well, yea better (take them in the general) agree to the year 396. then any other year, yet do they not all jump with that particular year; the reason is, because the coming forth of the Beast was by degrees, not all at once, for then the knowledge of the time of his rise would have been no Mystery; Its necessary therefore that some other reason be given, why I fixe on this year rather than any other within the Decad.

THESIS XXV.

The most substantial reason that can be given hereof, is, *The Head of the 1260 dayes must so be placed, as that the 1260 may concur in their end with the 1290.* Now the 1290 beginning from Julian A.D. 366, the 1260 (which hath in it thirty years less) to the end either may terminate at the same point, must necessarily have its Head fixed thirty years lower, viz. with the year 396, the year I have before stated.

THESIS XXVI.

Here I cannot but observe a very signal hand of Providence in fixing such a Standard as this is, to give us light into this great Mystery, where we are to begin the time of the Beast; for the Beast coming forth by degrees, it is a thing most difficult from bare Histories only, to fixe upon any particular year; within the number of many, so as thence positively to conclude, here, and no where else are we to pitch our Standard: But now Julians act being a more particular thing, and restrained to a particular time, the very time of that may be found. This found, our Standard is fixed already, it is now but coming thirty years lower, and we have the rise of the Beast.

THESIS

THESIS XXVII.

The thing I am speaking of affords us a *notable confirmation of the truth of either beginning*; for they must be so placed as that both Numbers may end together: by consequence therefore the heads of either Number must be set at thirty years distance from each other; and in this distance too, the head of the 1290 must be by so many years the higher, and the head of the one thousand two hundred and sixty the lower, or else they cannot end together. Now is it not a thing very observable, that two things so remarkable, and made famous by so many Histories, the one a thing so like the setting up of the Abomination of Desolation, that no particular act recorded in any History former or latter, doth more patly agree to *Daniels* words than this of *Julian* doth: The other a thing so like the rise of the Beast, that we cannot, should we search Histories over and over, find a time, which in all things will afford us more proper Characters than this doth, should fall out at thirty years distance each from other? And also which is very observable in this distance too, that that which looks most like the 1290 dayes, the greater number by thirty years, should be the highest, and that which looks most like the 1260 the lowest? Certainly this *Harmony* is not a thing *accidental*, but so ordered by the All-wise Disposer of times and seasons, who through all the actions of the sons of men carries on his own Designs, and performs his own eternal Will.

If either of these beginnings be disallowed by any, let it by them be considered where they will find Heads, if not here, to begin these two Numbers upon, so as that the Harmony may not be broken, but either made from such beginnings as they shall state, to Terminate at the same

Now compute the years from either beginning, as we have before stated them, and the concluding time of each number will be *A.D.* 1656.

THESIS XXVIII.

The *nearness of the time* to the fulfilling of these things, is no more an *impediment to our believing* and looking for them at this day, then it would be to the people of God at any other time, supposing them to live as near the time as we.

Nay, what if I say, *Our faith may hence take encouragement the rather to believe these things, and expect them*; seeing Gods ordinary way with his people in former ages hath been, whensoever he hath had any special deliverance to work for them, to conceal the time of it from his people, till the work was ripe, and now ready to be put in execution. To give instance in two only, both famous Types of the Deliverance I am now treating of.

First, *Israels deliverance from Egypt.* *Moses is sent of God to do the work* before any of them dream of deliverance, or once think, that the four hundred and thirty years were so near run out, as indeed they were.

Secondly, *The deliverance from Babylon.* Holy Daniel, although he was the only man of that age that knew the times and seasons, yet doth not he know the deliverance of Gods people to be so nigh, as indeed it was, *until (as I may say) the very day before their deliverance*, or untill that very year was come in which they were delivered, *Daniel 9. 1, 2.* compared with *Ezra 1. 1, 2, 3, &c.*

THESIS

THESIS XXIX.

The great unlikelihood in an eye of reason of bringing such great and wonderful things about, within so short a time, to which as yet we see so little visible preparation, *may well be a block in the way of carnal reason; but why should it be so to Faith?* Seeing God hath assured us again, again, and again, *Rev. 18.* that from that time wherein the proud Whore shall bee glorying, boasting, triumphing, conceiting her self far enough from danger, it shall bee *but an hour* (i. e. a very little time) to Gods passing judgement upon her, in the overthrow and ruine of *Rome*, the glory of her Kingdom,

THESIS XXX.

The sentence of death, that is, upon this work at present, is matter of *incongruement to faith*, no matter of discouragement; seeing that from what I have laid down in many places of my foregoing Discourse, it is a thing manifestly clear, that a *very black cloud* (to the end the work may come forth upon the sudden from under it with the greater glory and brightness) *is to come upon the work and cause of Christ among the Gentiles, at the very ending time of the 42 Months, the 1260 dayes;* as a like *dismal cloud* is to befall the *Jews*, and Gods work among them, at the very *ending time* of the 2300, the 1335 dayes. If no such cloud did begin to appear, there would bee cause of questioning our former principles, but that it doth, is a confirmation of them.

THESIS XXXI.

The *fixedness of the time*, and certainty of the thing *when the time is expired*, is no more an Argument for

us at this day to sit still and do nothing in order to the effecting these glorious things, than it would be to say in another case, did I know the time of a mercy, I may now sit still, be idle, sleep, do what I will, for I cannot have my mercy before, and I shall have it at such a time.

THESIS XXXII.

The end of the 1290 dayes, the 1260, the 42 months, being so neer;

1 Hence the several Discourses and hints laid down in our first Part, our second, and third, tending to persuade, That the day of the resurrection of the dry bones, or the Jews stirring, is neer, are confirmed, and made good.

2 Hence, what I have written, *Viz* 5. p. 52. appears to be a truth, *viz.* That the suffering of the Gentile Churches will shortly bee at an end; for the 42 Months of the Beasts tyranny, and treading under foot the holy City, the 1260 Dayes of the Witnesses prophesying in sackcloth, the Womans being in the Wilderness, will shortly expire. Now the Beasts Tyranny and treading under foot the holy City, the Womans being in the Wilderness, the Witnesses wearing sackcloth, being the original cause of all the sufferings of the Gentile Churches, their sufferings shall therefore end with the end of these; for the Beasts limited time being once out, he shall have no new Lease of time to persecute the Woman, tread the holy City under foot; the Woman once out of the Wilderness shall not return thither again, the Witnesses having once put off their sackcloth shall not put it on again.

3 Hence that which I have said Chap. 1. Sect. 5. *viz.* That the Witnesses do in all likelihood at this present day

day lie dead, appears a truth, for their killing is to be (as I have proved Chap. I. sect. 4.) in the last three years and a half of the 1260; and according to this our computation there are not at the utmost above three years of the 1260 to expire,

4 Hence, the glorious *Rendezvous* of the 144000 (of which our third Chapter treats) cannot be full three years off: for that is to be some little time before the compleat expiration of the 1260 days. Thus much as touching the Numbers of the first Rank,

Numbers of the Second Rank.

THESIS XXXIII.

The Numbers of the *Second Rank* are, the 2300 days, the 1335.

THESIS XXXIV.

The 2300 daies, and the 1335 dayes, are likewise both to end at one and the same point. Which is clear.

1 *Because* the Prophecy of the eighth Chapter, which lays us down the first number, and the Prophecy of the 11 and 12 Chapters, which gives us the second, are one and the same, the subject matter of either, being the three last Monarchies, viz. *Medes and Persians, Grecians, Romans*; and also either Prophecy terminates at one and the same point, viz. the final destruction of the Fourth and last Monarchy; which thing needs no farther proof, save onely diligently to compare the one with the other; therefore the 2300 days, which bring us to the shutting up of the one Prophecy, and the 1335, which bring us to the shutting up of the other, must of necessity end at one and the same point;

2 *Because* as the 1335 days bring us to that time in which Daniel was to stand in his Lot, *i. e.* to rise again, chap. 12. 13. *But go thou thy way till the end be, for thou shalt rest, and stand up in thy lot* (as our old translation reads it) *at the end of the days* (*i. e.* at the end of the 1335 days mentioned in the foregoing Verse, Daniel should rise) So the 2300 days brings us to the last end of indignation, Ch. 8. 19. *Behold I will make thee know what shall be in the last end of indignation.* And what is this last end of indignation, but only the last Vial of Gods wrath? Rev. 16. the pouring out of which is at the time of Christs coming, and the Resurrection, as I have elsewhere proved at large. Therefore the 2300 days, and the 1335. do, yea, must terminate at one and the same point.

3 *Because* the Personal appearance of Christ, is the concluding point of both. The last King, Chap. 8. 25. (or the fourth Monarchy) comes to his final end by standing up against the Prince of Princes, *i. e.* Christ. Now this standing up, is not a standing up against Christ in his Members, for that he did it before, *vers. 24. He shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty, and the holy people.* But this standing up is brought in with an also, he shall also stand up against the Prince of Princes, as noting it to be another, and a distinct standing up from the former; that was against Christ and his members onely; but this standing up shall be a higher act of boldness, and wickedness in him, *viz.* a standing up against Christ himself in person, who now appears as the Prince of Princes (the very name written on his vesture, and thigh, at the day of his personal appearance to destroy the Beast, Rev. 19. 16. *King of Kings, and Lord of Lords,*) to vindicate the cause of his people; against him shall the power of this fourth Monarchy stand up, and by him, without the help of any Creature, shall it be destroyed, therefore said in the
following

following words, to be *broken without hand, i.e.* without mans hand, by Christ alone, agreeing to other places, which speak of the same time, *Isa. 63. 3.* I have trodden the Wine-press alone, and of the people there was none with me, *Chap. 66. 16.* The slain of the Lord shall be many, *Rev. 19. 21.* the remnant were slain with the sword of him that sat on the Horse, with many others.

The final destruction also of that proud King spoken of, *chap. 11. viz.* the fourth Monarchy, is by the personal appearance of Christ, as compare *chap. 11. ult.* He shall come to his end, and none shall help him, with *chap. 12. 1.* And at that time shall *Michael* (or Christ) stand up.

So that the utmost point of either Prophecy, or the concluding act of that long Tragedy, which we have, First, Rehearsed in brief, *chap. 8.* Secondly, More fully declared, in that last, and great Prophecy, *chapters 10, 11, 12.* is the standing up of *Michael*, therefore the 2300 days, which bring us to the end of the first, and the 1335, which bring us to the end of the second, must both expire at one and the same point, *viz.* with Christs personal appearance.

THESIS XXXV.

The point of time at which either ends, is *A.D.* 1701.

THESIS XXXVI.

The true beginnings of either pumber do necessarily infer this year to be the end.

THESIS XXXVII.

The 1335 days are to be begun at the same Head, with the 1290; therefore but one Head of account is laid down to both, which is the taking away of the daily Sacrifice, and

and setting up that abomination that maketh desolate, *vers.* 11. Onely it is to be extended so many years farther, as there are more days in the 1335. then we have in the 1290, which is 45 years; now 45 years being added to the year 1656, where (as hath been proved) endeth the 1290, the 1335 will expire with the aforesaid year 1701.

THESIS XXXVIII.

The 2300 days are to be begun with the beginning of the Persian Monarchy, namely, with the first year of *Cyrus*. The reason is, because, the eighth Chapter of *Daniel* is (as I have said) a Prophecy of the three last Monarchies onely, *viz.* Medes and Persians, Grecians, Romans, therefore may we not go upward into the Babylonish Monarchy for a beginning, because in so doing we exceed the bounds and limits of the Prophecy, but we are to begin with the first year of *Cyrus*, with which year begins the Prophecy it self.

THESIS XXXIX.

That the Heads of either number, (which yet both end at one and the same point) are so stated, as that the greater begins with the beginning of the Persian Monarchy, and so with the Head of the Vision it self, running down quite through it; the lesser not till near a 1000 years after, about the midst of the Vision, a little before the coming forth of the Beast; is no less than the most glorious result of the wonderful wisdom of the All-wise disposer of all things, who for divers reasons hath thought good so to order it.

1 That hereby the Mysteries of these two Prophecies, yea, all Daniels Prophecies, might be the greater; for observe, there being not above three years betwixt either Vision, *Daniel* having the first of these two, in the third of *Belshazzar*, chap. 8. 1. which year was the last of the Babylonian

Babylonian Monarchy; his second, in the third of *Cyrus*, chap. 10. 1. the third year of the *Persian*, had both been to be begun from the time of the Visions, then would the number of dayes in either, have been equal to about three dayes; which little time too, the Text hath clearly determined to pass betwixt Vision and Vision; and if so, this one thing alone would have been so great a Standard of light into both these Prophecies; yea, all the Prophecies of *Daniel* (his 70 weeks excepted) all the rest having dependance on these, as could no way stand with the design of the Holy Ghost, which was to have the Book sealed up, until the time of the end; for, hence it would have been obvious, and evident to every eye,

1 That either Prophecy were the same, and had one and the same beginning, and ending.

2 That the thing spoken of the little horn, chap. 8. and of the vile person, chap. 11. were not to be applied to the time of *Antiochus* rage, (which very opinion hath been a cloud upon the Prophecies of *Daniel* for a long time) for as *Mr. Parker*, in his *Daniels Prophecies* expounded, pag. 37. hath well proved, the 2300 dayes are no way applicable to the time of *Antiochus* persecutions.

3 That all *Daniels Visions*, and Prophecies, viz. That of the great Image, chap. 2. That of the four Beasts, and the little Horn, chap. 7. together with these, chap. 8, and chap. 10, 11, 12. do terminate at one and the same point, and this point to be no other but the end of the 2300, the 1335 dayes; for if these two be the same, and terminate at one point, then by a parallel of reason, the other two also, viz. that of the great Image, and that of the four Beasts, for either of those conclude with work of a like nature, and glory of a like kind with these. And if so, then is that other clouding opinion which darkens all *Daniels Prophecies* at this day, viz. That the little Horn, chap. 7. is to be understood either of the whole *Norman Race*
here

here in England from William the Conqueror, the first of that Race, as some conceive; or of the late King Charles only, the last of that Race, as others, shakn off; for that Race hath been extirpated root and branch these five years already, whereas to the end of the 2300 days, the 1335, it is near 50 years yet to come; and therefore we must of necessity (unless we deny, that which from the scope of each Prophecy is so clear, as that it is undeniable, viz, that Daniels Prophecies have but one and the same end) conclude, that either the little Horn, Chap. 7. is no such thing, as many now adays suppose; or affirm, that the final destruction of this little Horn is come upon him upwards of fifty years, before the determined time. Now this one beam of light followed being such, as that it discovers most of those by-ways that men have gone in, and thereby darkned the truth of Daniel, it could not, I say, stand with Gods design of sealing this Book, to make Revelation of so great and clear light, as would have come in, had the heads of each number been placed with the time of each Vision.

2 Reason. Because hereby the latter Prophecy which is the clearer, and intended by the Lord as a farther, and more particular light into those things, that in the general had been revealed before; should have been as dark as the other, in regard of making up any account of time, had the same began (as the other) from the time of the Vision, for what is it that makes the 2300 days to be so hard to compute, but this, the ground we go upon to make up a right supputation of the years from the beginning of the Persian Monarchy until Christ, is more dark, perplexed, and uncertain; and therefore to find the vein of truth here, is a thing more hard; but now the 1335 dayes being begun (as before) with Julian, the very beginning it self is below all the most difficult knots, and therefore the computation made thence more ease.

Hence

Hence many have found the vein of truth, that runs from the Head of the 1335; but the vein of truth that runs from the Head of the 2300, I may truly and modestly say, hath not yet been found. And indeed, therefore God left that more clear, this more dark, because the way of God, is to give his people first a little light, afterwards more; and also, because that in the revelation of this light, that, after discovery might appear to be the greater light, which before discovery, was the thing most dark, and obscure.

3 Reason. The Head of the 1335 is placed as it is, *because God in laying down that, had a special design at another thing, viz. To set up a light, to shew us thereby the rising Beast, (as I observed before)* and therefore it was most necessary it should not be counted from the time of the Vision, for then it could no way have served such an end; but rather should be fixed as it is. Which fixation is such, and so wonderful, that deny it, and no other fixation can be, which will, first make the 1290 days end with the 1260. And secondly, the 1335, with the 2300; both which must be for our fore-going reasons, and by vertue of this fixation both are exactly performed, as in part we have seen already, and shall fully streightway; And the number it self also, hath as famous a Head for it self, as any one number in Scripture. What admirable wisdom therefore is there in appointing, and disposing these heads as they are, *viz.* That the 2300 days should begin where it doth, and the 1335 where it doth?

And indeed, were not the placing of the Head of the 1335 designed in the wonderful wisdom of God, to be a Torch to give light to the time of the rise of the Beast, we should have no Scripture ground, but the bare report of History (which leaves it so dubious as to many years, that we cannot, were we left to it alone, know certainly which

to chuse) to build upon for the time of the Beasts rise, and so consequently of his ruin, though yet this is the great thing, and (as it were) the very hinge of all the principal Apocalyptic Visions.

THESIS XL.

The 2300 days, as they end at the same point with the 1335, so also they determine the duration of all the three last Monarchies; for they begin with the beginning of the Persian Monarchy, and end with the end of the Roman. This being therefore a divine determination, the voyces of all humane Historians must here be laid aside, and the reports of those only, how many or few forever, be acknowledged to be truth, whose reports laid together, will bring the 2300 days, and the 1335 to end at the same point, and also give to the three last Monarchies, neither more nor less of years than 2300, which is the number of the years determined upon them.

THESIS XLI.

The calculation of this great number cannot be performed together, but must be done by parts, or by dividing it into several periods.

THESIS XLII.

The first part or period contains the number of years from the fall of Cyrus, to the 20. of that Artaxerxes, whom the Greeks call Artaxerxes Mnemon, with which year we are to begin Daniels 70 weeks, or 490 years, Chap. 9. 24.

THESIS XLIII.

That Daniels 70 weeks are to be begun from the 20 of Mnemon, is clear from the Head of account, that we have laid down in the Text, vers. 25. *Know therefore*

fore and understand, that the going forth of the Com² mandement, to restore, and to build Jerusalem, shall be seven weeks, and threescore and two weeks unto the Messiah, the Prince, i.e. 69 weeks of the 70, the other week we have, ver. 27. he shall confirm the Covenant with many for one week, which added to the 69 makes up the 70 compleat.

Now observe, the Head we are to begin upon, is a command expressly for the building of Jerusalem, but neither Cyrus command, nor any command before this, had relation to the building of Jerusalem, for they concerned the Temple onely, as the plain words of Cyrus Decree, Ezra 1.1,2,3. do shew: and again, chap.6.3,4,5. the copy of it, which was kept in the Court Rolls, and found many years after, had not a word in it that concerned Jerusalem, but the Temple onely, nor had any following Decree untill the 20 of Artaxerxes, so much as a tittle in it that concerned the building of Jerusalem, but all still had reference to the building and beautifying of the Temple. But now the Decree of Artaxerxes Mnemon, granted to Nehemiah in the 20 year of his Reign, did particularly concern the building of Jerusalem, and indeed nothing else, Nehem.1.3,4. compare with chap.2.1,2,3,4,5,6,7,8. verses.

THESIS XLIV.

The Objections from Exr.4.12,13, Isa.44.28. which at the first view seem to have in them weight against the thing I am speaking of, may with ease and clearness be answered; But I shall transmit the answer to a more full discourse.

THESIS XLV.

The number of years betwixt Cyrus first, and the 20 of Artaxerxes Mnemon, according to the account of the ancient Greeks, who wrote the State, and affairs of the Persian Monarchy, are computable 147, which they reckon thus,

Cyrus	30, whereof we
are to account upon but	3
Cambyses with the Magi	8
Darius Histaspes	36
Xerxes	22
Artaxerxes Longimanus	40
Darius Nothus	19
Artaxerxes Mnemon	43, of which
we are to account upon but	20

THESIS XLVI.

This to be the account of the ancient Greeks, is testified by Sir Walter Rawleigh, *History of the World Lib. 3. Chap. 4. Sect. 1.* Carion in his Book of the four Monarchies, in treating upon the second Monarchy, *Simpson Chronic. Catholic. pars quarta, p. 179.* Onely Carion in his report differs from the other one year (which falls within the number of those we are to account upon) which is, he gives to Xerxes but 20 years, whereas the other give him 21.

THESIS XLVII.

This account is followed by the best Chronologers, namely, *Alsted.* in *Chronologia Monarchia Persarum, Helio-*

cus, in *Theatro Historico, Simf Chron. Cath.* Sir Walter Rawleigh in his History of the World; who all of them with the limitation laid down in the next, conclude upon the very same number of 147. years.

THESIS XLVHI.

The Greek Historians not accounting the first year of Cyrus, from the time of his taking Babylon, which they onely reckon amongst his noble exploits, but from the time he began to Reign in Persia, do give to Cyrus 30 years, whereas we are to give him but three onely, because the Scripture account is from his taking of Babylon, after which but three years are to be allowed to him, as is excellently observed, by the worthy Doctor Lightfoot, in his Harmony of the Old Testament, upon Ezra 4. pag. 190. this consideration allowing to Cyrus but three years onely, makes the number of years, as they are laid down by the Greeks, neither more nor less than 147, as will appear to him that shall count them up. And by this also, all that seeming difference that is between Chronologers is taken away, the ground of it lying here, some give to Cyrus more years after his taking of Babylon, some less.

THESIS XLIX.

That so many years as 147 did pass betwixt Cyrus first and Artaxerxes twentieth, there seems to be conj. Aural ground for it in Scripture; because from the time of Jehonah who was High Priest, and contemporary with Zerubabel, both coming out of Babylon in that very year the Scripture calls Cyrus first, Ezra 1.2. Chap. 3.2. until the time of Nehemiah are reckoned three Generations; for in Nehemiah's time Eliashib was High Priest, N. hem. 3.1.

vers. 20, 21. Now *Eliashib* was Grandchild to *Jeshua*, as appears, *Nehem. 12. 10.* And *Jeshua* begat *Jehakim*, *Jehakim* also begat *Eliashib*; And further consider, that *Jeshua* the Grandfather did live to a very great age, for he lived till the work of the second Temple was set on foot the second time by *Darius*, *Ezra 5. 1, 2.* and in all likelihood till it was finished, (which as is easie to be made appear) was many years after the coming out of *Babylon*; and also *Eliashib* the Grandchild at the time of *Ezraes* coming up to *Jerusalem*, which was in the seventh of *Artaxerxes*, *Ezra 7. 7.* and so thirteen years before *Nehemiah*, was so aged, as that he had a Son a Priest, *Ezra 10. 6.* which according to the Law none might be till they were thirty years of age, so that here was the fourth Generation come to maturity. The whole laid together, it will appear no absurd conclusion to say, that as many years as 147 did pass, betwixt *Cyrus* first, and *Artaxerxes* twentieth.

THESIS L.

The Grounds of some late Writers who have cut this time much shorter, the strength of all which lies in these Texts, *Ezra 7. 1, 2. & c. Ezra 2. 2.* compared with *Neh. 13. 6* and *Zecharies* seventy years, *chap. 1. 12. chap. 7. 9.* will no way annoy our opinion, but be indeed found themselves too weak, and to have manifest flaws in their foundations, and that upon a Scripture and rational account, when they shall be thoroughly weighed, but the doing here of requiring more room than here is fit to allow it, I must transmit this also to my more full discourse.

THESIS LI.

If yet it should be a Question, Whether *Artaxerxes*
M nemo

Mnemon were that *Artaxerxes*, in the 20 of whose reign, *Nehemiah* had commission to build *Jerusalem*; it is answered, that considering the long time *Nehemiah's* *Artaxerxes* reigned, two and thirty years of his reign being mentioned, *Nehem.* 13. 6. and also considering that this *Artaxerxes* lived near the expiration of the Persian Monarchy; for *Nehemiah* in his book makes mention of *Jaddua* who wa High Priest (as *Josephus* testifies) when *Alexander* the Great came to *Jerusalem*, and also of *Darius*, the last from whom *Alexander* did take the *Persian Monarchy*, *Nehem.* 12. 22. it will appear, that the story of *Nehemiah*, is not applicable to any of the *Persian Monarchs*, but *Artaxerxes Mnemon*.

THESIS LII.

Our second part or period runs upon *Daniel's* seventy weeks, which are a divine Chronology from the time of *Nehemiah*, where the Old Testament leaves us, until the time of *Christ's* passion.

THESIS LIII.

It is a strange and wonderful forcing of the Text, and a palpable misapplication of this Prophecy, to apply it (as do some) to the times of the New Testament, which opinion leaves us destitute of any ground, save onely the reports of humane Historians, to build upon, as touching the years of the world, for upwards of four hundred years together; and that too, in a time wherein the voyce of Historians is least to be regarded, viz. through all the Grecian Monarchy which I may call the age of the worlds confusion, it being in a manner torn to peeces by *Alexanders* Captains after his death; so that it was most

hard to know, whilst every one was catching the Crown, who Reigned, or how long; And therefore as it is no breach of charity to question the truth of Historians reports as to this time; so is it to be esteemed a special token of Gods love to his Church, and care of his people in all Ages, that he should leave his a divine Chronology, to lead them through that dark and shady Wilderness, where most Travellers have lost their way, untill they come again into the open field, *i.e.* to the light of Scripture, and more certain Chronology.

THESIS LIV.

These seventy weeks reduced into days, and these days into years, make up the sum of four hundred and ninety years.

THESIS LV.

We are not to extend these *seventy weeks beyond the passion of Christ*, that opinion being contrary to the express characters of the 24 verse, which characters are therefore laid down to give us light, how far the 70 weeks are to be extended.

THESIS LVI.

Those expressions of the people of the Prince that shall come destroying the City and Sanctuary, *vers. 26.* and the making desolate until the consummation, *ver. 27.* are not to be comprehended within the 70 weeks, though they are comprehended within those four verses, which lay us down the Prophecy of the 70 weeks.

THESIS

THESIS LVII.

Four years of the 490 are in our account to be deducted, the reason is because Christs death, or the cutting off of the Messiah, was not at the end, but in the midst of the 70 or last week ; for in the beginning of the 70 week Christ is anointed , therefore this is one Character of the 70 week, vers. 24. Seventy weeks are determined to anoint the most holy. Christ being anointed goes forth preaching , and submitting to the Law about half of the week, and then is cut off , and therefore it is said, vers. 27. *He shall confirm the Covenant with many for one week, and in the midst of the week* (i. e. of that one week, which is the 70 and last) *he shall cause the Sacrifice and Oblation to cease* ; that is, Christ the Messiah being baptized at the very beginning of the 70 week, went about preaching and performing active obedience to the Law part of that week , and then about the midst of that week (which words I take it) are therefore added, lest otherwise we should think his Death to be not till the very end of the 70 or last week) he is put to death , by which death of his, he causeth the Sacrifice and Oblation to cease, that is, puts an end to the Jewish worship , which lay in Sacrifices , and Oblations ; and hence likewise it is said vers. 26. *after 62 weeks* , that is, 62 added to the other seven spoken of, vers. 25, which make 69, *shall the Messiah be cut off*, and not after 70 weeks shall the Messiah be cut off , because indeed Christs sufferings came before the 70 week was fully and compleatly expired. These four deducted , there remains to be accounted upon , only 486 years, which passed from the 20 of *Artaxerxes Memor*, until Christs Passion.

THESIS LVIII.

Our third part or period comprehends the number of

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years

years from the year of Christs Passion, until the end of the year 1655, or (which is all one) the beginning of that noted year 1656.

THESIS LIX.

Within this Period we are to account upon 1622 years, thus, Christ was thirty years old when he began to preach, *Luke 3.23.* from the time he began to preach until his Passion, the common opinion holds three years and a half, but we are to account three years only, as is clear from Christs own words, *Luke 13.32. Go ye, and tell that Fox, Behold, I cast out Devils, and I do cures to day, and to morrow, and the third day I shall be perfected, veil.33. Nevertheless I must walk to day, and to morrow, and the day following;* Shewing us, that Christ in preaching spent three full years, and yet but three; for as he is baptised at the very begining of the seventieth week, *i.e.* at the beginning of the first day, or year of that week, so he is perfected at the end of the third day of that week, or the third year from the time he began to preach. Christ then at the day of his Passion was three and thirty years old, which three and thirty years, because our common account begins from the year of Christs Nativity, we are to deduct; these deducted of 1655, there remains only 1622, which we are to account upon.

THESIS LX.

Let us now reckon up the three last periods that wee have gone through, and see what number of years of the 2300 we have already gained, those yet behind, will fall in of themselves.

The first period from the first of *Cyrus* to the twentieth of *Artaxerxes Mnemon*, contains 147 years.

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The second, from thence to Christs Passion, 486 years.

Both together makes up 633

The third period from Christs Passion to the year 1656, contains 1622

The total Sum is, 2255

It follows then that with the beginning of the year 1656, there are 2255 of Daniels 2300 years expired; the remaining years are only 45, which will expire, A.D. 1701, the very year in which Daniels 1335 dayes doth also expire.

THESIS LXI.

The 2300 dayes of Daniel are the best and surrest Chronologie of the Number of the worlds years that have passed, since the first of Cyrus, or the beginning of the Persian Monarchy, until this present day.

THESIS LXII.

The 2300 years ending (according to our former Computation) at the same point with the 1335, is a good Argument to prove that our course by a good hand of Providence hath been steered aright, both as to the beginning of either number, and also the carrying on of this great number, for should we seek after any other beginning of the 1335 dayes, then what we have before stated, the 1335 dayes could never be brought to end with the 2300. Or, in case the head of the 2300 dayes, were to be placed either higher or lower, or the Computation to be made otherwise than what hath been laid down, then would not the 2300 dayes concur in their end with the 1335. And such a Computation it is necessary should be made, as may bring both these to end together.

THESIS

THESIS LXIII.

The *Harmony* that is betwixt all those Mystical Numbers we have passed through, is a *thing very glorious and admirable to behold*; for there is not any one of them, but affords a beam of light to the other. The 1290 dayes affords a great beam of light to the 1260, and contrariwise the 1260 to that again: The 1335 dayes affords a glorious beam of light to the 2300, and contrariwise, the 2300 to that again.

Finally, as the beginning of the 1260, proves our beginning of the 1335 to be true, so our beginning of the 1335, proves the beginning of the 2300 to be true. And contrariwise, as the beginning of the 2300 proves the beginning of the 1335 to be true; so the beginning of the 1335, the beginning of the 1260 to be true. So that (which is glorious to consider) the Mystical Numbers of *Daniel* and the *Revelations*, though diverse, and having diverse beginnings, yet have within themselves such an universal Harmony, that each one serves to enlighten the other, and the other him again.

THESIS LXIV.

The final Conclusion is, *That the rise of the Witnesses, the end of the Beasts reign, and treading underfoot the Holy City, and the first stirring of the Jews, will in greatest likelihood be in the year 1656, with which year ends the 1290 dayes, the 1260, the 42 months. The Personal coming of Christ, the final destruction of the four Beasts, or Monarchy, and the compleat deliverance of the Jews, in the year 1701, with which year ends Daniels 2300 dayes, and his 1335.*

Matth.

Matth. 24. 48. But and if that evil servant shall say in his heart, My Lord delayeth his coming;

49. And shall begin to smite his fellow-servants, and to eat and drink with the Drunken:

50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51. And shall cut him asunder, and appoint him his portion with the Hypocrites, there shall be weeping, and gnashing of teeth.

A



A Concluding Word.

When *Daniel understood by Books* the number of the years whereof the Lord had said, He would accomplish seventy years in the desolations of *Jerusalem*, he set himself to seek the Lord by fasting, weeping, and mourning.

When *Moses* understood the time of the delivery of Gods people out of *Egypt* to be at hand, he not only strengthened his Brethren, but took courage, and went in unto *Pharaoh*.

Though it is far from entring into my thoughts to compare my self with these, yet is it my duty, and desire, to imitate them in their grace.

As to the first, my hearts desire, and prayer to the Father of mercies is, That a *Daniels praying Spirit* might abound in my self, and all the people of God at this day.

As for the second, my intents and purposes were to have closed up this discovery, with a *solemn Exhortation*; First, To the Higher Powers of this Commonwealth. Secondly, To all those who have fellowship with the Father, and with his Son Jesus Christ, within it. But considering how poor and vain a thing the words of the Creature are, and how little, where much is spoken, reacheth the heart, if the Holy Spirit apply it not, in my after thoughts I judged it better to leave it to the Spirit of God to set home these truths, than to undertake to do it my self; and therefore resting in these thoughts, I shall
only

only in a word or two deliver a Message, and I hope not my own.

First, To the Higher Powers, the Message is this, **THIS PEOPLE SAY, THE TIME IS NOT COME**, *the time that the Lords work should be carried on: Is it time for you (O yee) to dwell in your cieled houses, and this work of Christ lye waste? Now therefore thus saith the Lord of Hosts, Consider your wayes; Yea, thus saith the Lord, Consider your wayes:* For if at this time you lay aside that work wherein the cause and glory of our dear and blessed Redeemer is so neerly, and immediately concerned, and attend to work of another nature, which comparatively he calls you not to, he will assuredly, in fore displeasure, with shame and contempt, lay you aside; ruine shall come to *Babylon*, Salvation and deliverance unto Mount *Sion* another way.

Secondly, To the people of God in this Commonwealth, the Message is this, That although you are verily as unworthy a generation of Saints (considering how formal the profession of some is, how loose the Principles of others, how unlike Saints of old, yea Saints but of yesterday we are all) of this so great Grace, now ready to be revealed, as ever the earth bore: Yet that the whole world may see and know the exceeding riches of his grace, and that by the sheddings abroad of his love (which is a way more suitable to Gospel administrations) your over-grown corruptions may be rooted out, and the breaches of *Sion* made up, and you made to remember your own evill wayes and doings that were not good, and to loath yourselves in your own sight for your iniquities and abominations, his grace shall with a notwithstanding triumph over all this your unworthiness, and he will yet redeem his cause from the Grave, carry on his work among you, before you, and by you, as Instruments, gloriously and speedily, yea with a high hand for his Name sake.

Thirdly,

Thirdly, in particular to the Imprisoned Saints, together with all those who in this day suffer the reproaches of men, the scorn, and censures of Brethren, for the testimony of Jesus, and upon the account of his Kingdom, my Message is, Your Brethren that hated you, and cast you out for Christs name sake, said, **LET THE LORD BE GLORIFIED**, but he shall appear unto your joy, and they shall be ashamed.

Lastly, To all *Sions* Children wheresoever they may be, that take pleasure in her stones, and favour the dust thereof; let me say, Lift up your heads with joy, for your redemption draweth nigh: For yet a little while, and behold the Lord cometh out of his place to punish the Inhabitants of the earth for their Iniquity; when (as he hath purposed) he will stain the pride of all glory, and bring into contempt the honorable of the earth; For it is the day of the Lords vengeance, and the year of recompences for the controversie of *Sion*. And though the scarlet Whore begins now to say in her heart, I sit as a Queen, am no Widow, and shall see no sorrow, yet shall her plagues come upon her in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord our God, that judgeth her.

FINIS.

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